UNIVERSITY OF TORONTO
3 1761 01307716 9

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/modernphilologyi02dwiguoft

MODERN PHILOLOGY:

Its Discoveries,

HISTORY AND INFLUENCE.

BY

BENJAMIN W. DWIGHT,

AUTHOR OF "THE HIGHER CHRISTIAN EDUCATION."

SECOND SERIES.

NEW YORK:
CHARLES SCRIBNER, 124 GRAND STREET.
1864.

ENTERED, according to Act of Congress, in the year 1864, by
CHARLES SCRIBNER,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

JOHN F. TROW,
PRINTER, STEREOTYPER, AND ELECTROTYPER,
46, 48, & 50 Greene St., New York.

PREFACE.

The author is happy to introduce to the readers of the First Volume a Second Volume of "Modern Philology," whose preparation was intended, at the outset, as the proper complement of the First. The topics presented in them both spread over a wide area of the most deeply interesting and intimately related subjects. Their very titles bear inspiration in them to a mind of scholarly tastes and habits: "An Historical Sketch of the Indo-European Languages;" "The History of Modern Philology;" "Etymology as a Science;" "Comparative Phonology," and "Comparative English Etymology in its Classical Aspects." In Volume First the historical, ethnographic and bibliographical elements of comparative philology are presented, although briefly, yet, as it is believed, in adequate detail; while in the Second Volume its more scientific and practical characteristics are offered to the view. From them both, as one whole, any student of moderate classical attainments, and of but ordinary force of will, can obtain, not only a competent in-

troduction to the treasures of the New Philology, but also a sufficiently strong sense of having mastered its comprehensive array of materials and deductions, to be both able, and, as the author would hope, eager, to pursue his studies, effectively, for himself, in this most inviting field of research. None but a willing novice, or intellectual loiterer, could expect to be inducted into any tolerable acquaintance with the grand outspreading themes of this latest, if not also best, of the Inductive Sciences without some, or even much manly effort in climbing up its broadly overlooking heights.

The specific department of comparative grammar, as such, which is a large and wide field of special inquiries and relations by itself, is here purposely left untouched. For light in this interesting sphere of research, let the student resort to the works of Bopp, Schleicher, Meyer, and others. Of the other elements, discoveries and relations of the great science of modern philology, of its inductions and deductions, historical, scientific and practical, it has been the author's effort to give well-weighed, clear, quickening, and useful information.

Indo-European philology rests, like every other great or true form of Philosophic Inquiry, on a basis of thorough science. Nowhere can larger mixtures of the "utile cum dulci" be found, by any one eager in the search for the higher class of intellectual pleasures. Nowhere are there finer combinations of history, poetry, and science, at every point of investigation; and nowhere, therefore, will the effort made by any one, to present such combinations of fact and philosophy, of utility and beauty, in a manner equally scholarly and artistic, arouse to fuller action his best powers of analysis, comparison, and description. The calmness of logic here readily changes, with the flush of enthusiasm, at some newly revealed or newly appreciated truth and its re-

lations, into the glow of rhetoric, as this in turn subsides, at once, when the heat of the moment has passed away, into more sober prose.

In the department of etymological research, in not only the Synopsis, of one hundred and thirty pages of closely condensed matter, but also abundantly elsewhere, in each separate portion of this work, the ever present aim has been to tell the truth, so far as ascertainable, rather than to recite marvels; and to be useful, rather than to make a glittering show. The several thousands of English words etymologized have been, most of them, selected on account of their value, as component parts of the great staple substance of the language. Reference has been had likewise, in respect to the large number of Latin roots chosen for elucidation, with regard alike to their individual value and their number, to the growing disposition, so commendable in some of our better academic and collegiate institutions, to put new stress upon the study of Latin derivations. Freund's Dictionary, or others like it, the only helps hitherto had, are too inadequate in themselves, as guides to true Latin etymology, to seem even respectable to one at all acquainted with the rich results of recent philological exploration. In Liddell's and Scott's Lexicon, some few hints of Indo-European discoveries in Greek etymology occur; but on what principle they are introduced, and not hundreds of others with them, who can tell? In the light of the English etymologies here furnished, the narrow, uncritical, and unsatisfactory character, to a very large degree, of those found in Webster, Worcester, and Wedgewood, will appear in full manifestation; and it will be easy to see on what an empty basis English Lexicography has been hitherto resting, in respect to the department of etymology, and so, by necessary inference, of exegesis and of definition. No part of our literature, while yet itself the soul

of all the rest, has been, and still is, in such a meagre and unworthy state as English Etymology. Our recent writers, who, like Marsh and Craik, have written long and well on the history of the language, and its special Teutonic features, have made no sallies into the field of etymology, although so large and inviting; and what little, Max Müller has done in such a way, while of equal interest and value in itself, has been only of the most occasional sort, and on the most limited scale. The copious etymological indexes, at the end of this work, in English, Greek and Latin, will facilitate inquiries in the derivation and definition of multitudes of English forms.

Three special features of the Synopsis of illustrative etymologies, and indeed of the whole of the second volume, at large, have been of great interest to the author in its preparation, as he trusts that they will also be to the studious reader:—the exhibition of the Latin, in both its anterior or derivative, and its posterior or germinant characteristics; the illustration of phonetic principles, evinced in the classical languages, in their mutual aspects and relations, by copious parallelisms in the modern languages; and the grouping into one connected view, of English forms, however diverse in appearance or in sense, that are etymologically correlated. Nor does such a view of them simply gratify a commendable curiosity, concerning their family history and connections: it furnishes also all the more sure and satisfactory a basis for a thorough, comprehensive understanding of their real, individual significance. As French and German are also now quite extensively studied and understood in this country, the various affiliations of words in these languages, which are presented on quite a large scale, will, it is believed, interest many philosophic students of their lingual features, and give them a felt insight into the genius of their individual struc-

ture, with which, when acquired, they would be entirely unwilling to dispense.

In nothing is the vast progress of Indo-European Philology, within the past five or six years, more delightfully apparent, than in the greatly enlarged and improved range and style of classical etymologies, beyond those of Bopp and Pott, presented by such younger men as Kuhn, Schleicher, Curtius, Corssen, Meyer, and others, like them for character, who, though not occupying so broad a field of philological authorship as they, have yet from time to time honored themselves, and various German Magazines, with superior articles and monographs on difficult points of research; and particularly the "Zeitschrift zur vergleichenden Sprachforschung," now in its thirteenth year of rich accumulation of philological treasures, from the best minds in Germany.

The elements of the second volume, like those of the first, were presented, in general outline, in successive numbers of the Bibliotheca Sacra (in 1859–'62), but are here expanded to more than twice their original volume and value.

Two classes of students the author has done what he could to interest, in the study of comparative philology: educated Americans, generally; and, in particular, our younger classical students. Should his public labors in this newly opened sphere of inquiry end here, he would fain express the hope that many others will erelong traverse the same fields of research, with far greater success to themselves, and with richer profit to all who shall wait for knowledge, at their lips.

TABLE OF CONTENTS.

IV.

COMPARATIVE PHONOLOGY.

	PAGE
The Scope and Characteristic Elements of Phonology	3–9
I. Elementary Analysis of Words in the three Classical Languages	10–18
Relative Number of their Vowels and Consonants	14–18
II. The Vowel-Systems of the three Classical Languages	18–69
First. Structurally	18–53
1st. In reference to Simple Vowels	18–32
The Mechanical Weight of the different Vowels.	19–21
Heyse's Physical Analysis of Vowelization	21
The Vowel *a*, as the one Primordial Vowel	23
Ebel's and Kuhn's Analyses of the Vowels *a*, *e* and *i*	24–29
The Self-retentive Firmness of the Vowel *u*	31
2d. In reference to Vowel-Combinations	32–53
Long Vowels; and Greek and Sanskrit Diphthongs	33–43
Latin Diphthongs (from Contraction, Guna and Composition)	47–53
Second. Pathologically	53–69
1st. Counterpoises: or, the Mechanical Shortening of Vowels	53–57
(1) In Syllables increased by Reduplication	53
(2) By Prefixes and Suffixes. (3) By Person-Endings	54–56
Cases of Vowel-Assimilation Discriminated, as such	57
2d. The Doctrine of Compensations	57–60

PAGE

(1) The Lengthening of a Vowel before a Rejected Letter 59
(2) The Transference of a Rejected Aspirate.... 60
3d. Other Variations of the Radical Vowel..... 60–61
4th. Contracted Forms..... 62–63
5th. Strengthened Forms..... 64
6th. Weakened Forms..... 65
7th. Euphonic Additions..... 65–70
(1) Euphonic Prefixes..... 65–66
(2) Union Vowels..... 66–70
III. The Consonantal System of the Classical Languages.... 70–262
First. Structurally..... 70–94
1st. Simply: or, a General View of Consonants, as such..... 71–75
2d. In Combination (in a threefold way)..... 75–85
(1) The Concurrence of any two different Consonants..... 75–83
(2) The Gemination of the same Consonant..... 75
(3) The Union of two Consonants into one compound Sound..... 75
§ 1. A Synthetic View of Consonantal Concurrences..... 76–80
(α) In the Beginning. (β) In the Middle. (γ) In the End of Words..... 76–79
§ 2. An Analytic View of the same..... 80–83
(α) The Combination of Mutes and Liquids. 81
(β) The Combination of different Consonants 81–82
(γ) The Combination of two Mutes..... 83
Heyse's Phonetic Analysis of the Indo-European Consonantal System..... 86–87
The Sanskrit Consonantal System..... 85–93
Second. Pathologically..... 94–262
1st. Generally; with *a general view of the laws of change in word-forms*..... 96–99
(1) The Continual Tendency towards Simpler Forms..... 96
(2) Terminal Syllables more altered than Initial. 97
(3) Vowels more variable than Consonants..... 97
(4) The Course of Vowel-Change from the Primary to the Secondary Vowels..... 97
(5) Different Styles of Phonetic Changes..... 97–99
§ 1. The Change of an Aspirate before another 97

PAGE

§ 2. The Co-ordination of different Consonants 98
§ 3. The frequent Interchanges of Homogeneous Consonants 98–99
(α) Of Semivowels and Aspirates 98
(β) Of Different Liquids 99
(γ) Of Different Mutes 99
§ 4. Homorganous Consonants readily interchange 99
1st. The General Forms of Consonantal Changes are:
A. Substitutions 100–149
(1) Literal Substitutions 100–121
§ 1. Those which are general, or weak 101–4
§§. 1. In reference to Palatals or Gutturals 101–4
(α) The Gutturals with σ become ξ 101
(β) Those at first followed by ι become σ or τ 102
(γ) Latin *c* becomes sometimes *g* 103
(δ) Latin *g* becomes sometimes *c* 104
(ε) Gutturals sometimes interchange with Dentals 104
§§ 2. In reference to Linguals 104–113
(α) The Interchangeableness of Greek Liquids, as λ and ρ, λ and ν, μ and ν, ν and ρ 104–6
(β) Of the other Greek Linguals 106–7
(γ) Of Latin Linguals, as *d* with *t*, *r* and *l*: *t* with *s*: *s* with *r* 110–3
§§. 3. In reference to Labials: 113–5
(α) Initial Greek μ with β 113
(β) Latin *v* becomes sometimes *u* 114
(γ) Gutturals and Labials interchange in various Languages 114
(δ) Linguals and Labials sometimes interchange 115
§§ 4. In reference to the Aspirate *h* 115
§ 2. Assimilative Substitutions 115–21
§ 3. Dissimilative Substitutions 100
(2) Topical Substitutions 121–31
§ 1. Metathesis (in Greek and Latin) 121–3
§ 2. Hyperthesis 123–5
B. Insertions and Additions 125–31
(1) Prosthesis (of α, ε, ο, ι, and σ) 125–7
(2) Epenthesis (of σ, β, δ and ϡ, in Greek) 127–8

PAGE

Epenthesis (of *b*, *d*, *n*, *p*, and *r* in Latin).... 128–31
(3) Epithesis in Greek..... 131
C. Suppressions and Abridgments..... 131–43
(1) Aphaeresis (in Greek, of σ, λ, and μ)..... 132–3
Do. (In Latin, of *s*, *g*, *k*, *v*, *r*, etc.)..... 133–4
(2) Elision, Syncope, and Ecthlipsis..... 134–7
(3) Apocope (in Sanskrit, Greek and Latin).... 139–43
D. Weakened Consonantal Forms: as of τ to σ, of σ to the Aspirate, and of the Digamma.... 143–5
E. Strengthened Consonantal Forms. (By Nasalization, Reduplication, Assibilation, and Epenthesis)..... 146–9
2d. Special Pathological Affections of Words..... 149–262
I. The Greek..... 149–217
Firstly. Its Dialects..... 149–154
Secondly. The Phonetic Force of the different Greek Letters..... 154–173
Thirdly. Special Affections of Words, especially in Greek..... 173–217
1st. Digammation..... 173–81
2d. Sibilation..... 181–8
3d. Aspiration..... 188–200
4th. Reduplication..... 200–212
5th. Nasalization..... 212–217
II. The Latin..... 217–262
First. Benary's Classification..... 217–18
Secondly. Phonetic Force of Latin Letters in Alphabetic Order..... 219–262

V.

COMPARATIVE ENGLISH ETYMOLOGY.

Value of Etymology and the Power of Words..... 267–71
I. Applications of General Philology to English Etymology..... 272–8
1st. The English, one of the Teutonic Family of Languages..... 272
2d. Grammatical Identity, the Basis of Linguistic Analysis..... 273
3d. Early Grammatical Forms more complete than later..... 273

PAGE

4th. The Relations of Philological Analysis to the English 274
5th. The Alphabets of all Languages, of Phoenician Origin 276
II. Leading Principles in the Study of Words 278–98
1st. Words never mere Arbitrary Symbols of Thought 278
2d. The whole proper Substance of a Word in its Root 279
3d. Mutilations of Word-Forms to be expected 279
4th. Words understood only in Connection with their Cognates 280
5th. The radical Sense of a Word decided by its Etymology 281
6th. No two separate Words of the same exact Sense 282
7th. The variable Senses of the same Word 284
8th. Seeming Correspondences often unreal 284
9th. Derivations of some Words unresolvable 284
10th. Words by Necessity of retrospective Force 285
11th. The figurative and pictorial Senses of Words .. 286
12th. Easy Convertibility of Words to secondary Senses 286
13th. Words decay and die as well as living Things .. 287
14th. Determinate Laws of Criticism ever at work on Words 288
15th. The Changes in Words evinced in their silent Letters 288
16th. Consonants form the Skeletons of Words 289
17th. The all-revealing Power of Language 289
18th. The modifying Force of Climatic Influences ... 289
19th. An "Imperium in Imperio" in Language 290
20th. The easy Devotion of Words to special Senses. 291
21st. Onomatopoetic Words in English 293
22d. The Self-Defining Force of English Words 294
23d. The Remarkable Permanency of Words 295
24th. The Latin Language the Pivot of English Etymology 296
III. Specific Facts pertaining to English Etymology 298–570
First. Generally 298–305
1st. It is a vast Unity in Diversity 298
2d. Phonetic Principles latent and few 299
3d. No License to the Origination of new Words .. 300
4th. Our Language full of Abbreviations 301
5th. Latin-English Words quite degenerate in Form . 303

PAGE

Second. Particularly..... 305–370
1st. Many Words, not seeming so, are of the same Origin..... 305
2d. Many, so seeming, are of diverse Origin..... 311
3d. Double Forms of the same Radical Word..... 314
4th. Words often greatly lose their original Elements 317
5th. Instances of Metathesis in English..... 318
6th. Many Words taken without Change from other Languages..... 319
7th. Recent Words and Phrases so introduced..... 322
8th. Words of a diverse Sense from their Originals 326
9th. Words of an acquired depreciatory Sense..... 329
10th. Those derived from the Names of Persons and Places..... 333
11th. Special Peculiarities of the English..... 334–370
§ 1. Double Names of Animals, as such, and when used as Food..... 334
§ 2. Divisibility of Grammatical Forms..... 335
§ 3. But little minute modal Analysis..... 336
§ 4. Some English Words elliptical..... 337
§ 5. Some, corrupted in their Orthography..... 339
§ 6. Causative Verbs in English..... 340
§ 7. Special Words of rhythmical Value in it.... 341
§ 8. Its Capabilities for expressing abstract Relations..... 342
§ 9. Vowel-Changes in English Words..... 344
§ 10. The free Use of Consonants, terminally..... 344
§ 11. The Doubling of final Consonants..... 345
§ 12. Reduplicated Words..... 345
§ 13. Diverse Orthography of the same radical Words..... 346
§ 14. Different Degrees of Force in different Derivatives..... 346
§ 15. Hybrid Mixtures in English..... 347
§ 16. Some Conjunctions, etc., but concealed Verbs 347
§ 17. Words turned from one Part of Speech to another..... 347
§ 18. Tendency of English Words toward original Stem-Forms..... 349
§ 19. Vowel-Variations in Preterite Forms..... 349
§ 20. Individual phonetic Changes in English..... 351
§ 21. Tendency to Contraction in English..... 355

PAGE

§ 22. Abundant use of Pronouns in English..... 357
§ 23. Some Verbs of Motion have the verb To Be, for their Auxiliary..... 357
§ 24. Absence of all verbal Forms of Politeness... 358
§ 25. False Implications of Passivity in "moral Actions"..... 359
§ 26. Compound Forms in our Language. 362
§ 27. Compound Derivatives from other Languages 363
§ 28. Some negative Words, of most positive Sense 363
§ 29. Great Conventionality of English Words.... 364
§ 30. Phonographic Tendencies..... 365
§ 31. Capricious Action of "Usus Loquendi"..... 365
§ 32. Elliptical Origin of some Words 366
§ 33. Derivatives from Latin Supine-Stems 366
§ 34. Words expressive of general Standards of Feeling..... 367
§ 35. Marks of popular Confusion of Ideas..... 369
§ 36. Different Classes of Words, from Different Sources..... 369
§ 37. Arabic and Persian Words in English..... 370
Object of these Philological Gleanings..... 374
Design of the Illustrative Synopsis..... 375
Mental Attitude of a conscientious Etymologist..... 380
Illustrative Synopsis of English Etymologies..... 381–511

The following works the philological student will find of value, in the various directions indicated by their titles, in the special department of phonological, and so of etymological, investigation:

Bopp's Vergleichende Grammatik (Neue Auflage); Rapp's Vergleich. Gramm.; Schleicher's Compend. der Vergleich. Gramm.; Leo Meyer's Vergleich. Gramm. der Griech. und Latein. Sprache; Pott's Etymologische Forschungen; Benary's Lautlehre; Christ's Griechische Lautlehre; Heyse's System der Sprachwissenschaft; Kuhn's Beiträge zur Sprachforschung; Höfer's Beiträge; Curtius' Grundzüge der Griechischen Etymologie and Curtius' Schulgrammatik; Corssen's Ueber Aussprache der Lateinischen Sprache, also his Vokalismus, and his Kritische Beiträge zur Lateinischen Formenlehre; Giese's Aeolischer Dialekt; Ahrens' De Ling. Graec. Dialectis; Grimm's Deutsche Grammatik, and his Deutsches Wörterbuch; Diez's Gramm. der Roman. Sprachen, and his Etymologisches Wörterbuch; Scheler's Dictionnaire d'Etymologie Française; Littré's do.; die Zeitschrift für Vergleichende Sprachforschung, 12 vols.

IV.

COMPARATIVE PHONOLOGY.

MODERN PHILOLOGY.

IV.

COMPARATIVE PHONOLOGY.*

PHONOLOGY is to modern apprehension, generally, a new science. Several centuries, however, before Christ, Sanskrit scholars had thoroughly studied and classified its facts and principles; although, in every other language it has remained, while possessing a potential presence in it, unappreciated as a science to this day. The ear of the Greek was, beyond that of any other people, vitally susceptible to its charms; but the Greek mind was, in this

* The design of this Essay, which is an independent Treatise by itself, and the only one hitherto upon the subject in our language, is to present, in a succinct view, the leading results of recent investigation into the variations of the same radical forms, in different languages.

The author is glad to hear, and to announce, that a work on phonology is soon to appear from Max Müller, in English.

The following abbreviations occur in this and the following article: cf. for Latin confere, meaning compare; Eng. for English; Fr. for French; Gm. for German; Goth. for Gothic; It. for Italian; L. for Latin; M. L. for Middle or Low Latin; Lith. for Lithuanian; Sp. for Spanish; Sk. for Sanskrit. By the word *paronym* is meant a parallel form in another language. Ags. is Anglo-Saxon.

as in all other relations, too averse in its position from the real God that made heaven and earth, to contain to any large degree in itself any of the attributes or even instincts of true science ; so that all its high philosophical architecture, in every field of intellectual labor, was only of the speculative order of composition ; and more or less always of one of its two false kinds : the sceptical or dogmatical. But, recently, phonology, a science utterly forgotten among men, looking out, itself, like an all-seeing spirit from within the folds of every language, but seen of no one while lurking there, has been detected and caught by scientific modern exploration, and led forth again, a willing captive, exultingly to view. By the comparison of words in different languages on an extended scale one with the other, as well as by the careful study of the various graphic symbols of sound in the ancient tongues, the secret treasures of this long-lost science have been finally disclosed ; and modern phonology is found, when reduced to its last analyses, to be exactly the same that Sanskrit grammarians, more than two thousand years ago, defined its elements to be in their own primeval language.

Two lines of investigation are open to the student of words in the department of etymology : the one concerning the anatomy of their individual constitution, and the other concerning their pathology, or the influence of time and circumstances upon them ; or,

which is the same thing, their genetic structure as living organisms, and their subsequent history and experience, as they have been borne from one climate or age to another. As, in the forms of matter, we find an inorganic element as the base, in combination with one organific and vital; so, in the forms of words, the stem, theme, or base is the material element, and pronouns, in the shape of suffixes, whether for verbs or nouns, constitute the formative or organific element of language. A similar distribution exists, to some extent, between consonants and vowels, as the individual components of a word. The consonants form its skeleton; and the vowels, the living fulness of its strength and beauty. They give language all its variety of hue, and all the play of light and shade upon its surface. In the disposition of the consonantal elements of a word lies the mere drawing of its outlines; while the commingling of the different vowel-sounds constitutes its full pictorial presentation to the ear and eye.

The fundamental constituents of speech are necessarily, in all languages, alike; and not only so, but the same elemental bases also prevail in all the occidental languages of the world, and constitute their common osseous structure. Although therefore these languages, like those who use them, are divisible into different families and races, they are all still of one origin, and possess one similar nature; and yet each has some sounds or classes of sounds that others reject, for eu-

phonic, as we generally say, but really for euphemic or eulogic, reasons; as it is the greater ease of utterance in one case compared with the other, more frequently than the mere greater pleasure had in the hearing of a different sound, which determines the reason of its adoption. The seeming differences, accordingly, of the Indo-European languages, however great, are, the mass of them, only seeming, and not real.

The organs of speech are the lungs, throat, tongue, lips, teeth, nose, and roof of the mouth, with the various nerves, muscles and ligaments, used to bring them into action. These are all greatly affected, in their separate and combined development and action, like the other several parts of the body, by climate, food, occupation, habit, character, and culture. The influence of natural causes in determining the specific peculiarities of different nations, tribes, and families, in reference to the cranium, face, eye, voice, chest, figure, and even the most minute bones and organs of the body, is very decisive, beyond the philosophy or fancy of most even intelligent men, who are not specially conversant with the marvels of this sort which abound in the natural history of man. One people use more or less easily, and therefore naturally, their lips, tongues, or nose, their teeth, or throat in speech than others do, from the larger or smaller development of some specific organ or organs, that, from greater relative fulness or feebleness, are thereby specially

strengthened, or restrained, in their action. A difference also of more or less, in the general structure of the minute parts of the ear, may sometimes perhaps determine wide differences in this respect. It is a familiar fact, that climatic influences occasion wonderful varieties of appetite and taste for food among men, in the several zones of the world, and even, during different seasons, in the same zone. And not only each latitude, but also each local region in the same latitude, under the influence of its specialities of landscape, air, sky, and various physical surroundings, furnishes its individual types of national stature, strength, complexion, and features; so that every nationality is made to bear inevitably its own peculiar seal perpetually upon its brow. And, as thus in the outer elements of the human form, so, also in the inner bones, angles, and muscles of the mouth, face, and ear, climatology opens to view, as the result of its wonderworking magic, in each varying portion of the earth, a surprising number of diversified effects of its own upon man, made purposely by his Maker the most impressible of all His works by its influence. As in our compound nature matter and spirit are mutually interlinked, and made strangely magnetic and retroactive each upon the other; so, with a double tie of reciprocal adaptations, we are placed, body and soul, within the physical universe, to act freely and fully upon it, and in return to receive at all times into every inlet of our being, in ways the

most secret and silent, the subtle contact of its manifold influences.

The greater preponderance, accordingly, of vowel-sounds, in languages spoken in mild sunny latitudes, and on the contrary the greater prevalence, as a general fact, of consonants, in those which are spoken in cold or mountainous regions, is not accidental. There are no accidents anywhere in the entire realm of human causation, any more than in that of divine agency. And so likewise the fact is founded on determinate physical causes, that the French like nasal sounds so much, while the Germans entirely reject them and prefer gutturals, which the French dislike; and that the English and Americans have naturally high voices, as also that those, in other climates and of other physical characteristics, have an utterance of a deep barytone quality. The same primitive radical, as it took on, in different places and ages, the influence of Celtic, Greek or Gothic soil and culture, developed into quite a different word-growth, of greater or less strength and fulness in its foliage, of more or less brightness and largeness in its flowers, or of greater beauty and sweetness in the fruit hanging upon its boughs.

In phonology more difficulties are to be met than in any other field of philological investigation; mistakes are easily made here, and at times indeed seem on the review of them to have been almost unavoidable. It requires a much more exact and critical scrutiny of

the organs of speech, than one not versed in such matters would suppose, and of their varied functions, as well as of the most subtle affinities and repellencies of sounds themselves, which are often as difficult of complete mastery as any harmonist like Mozart, Hayden, or Beethoven, could feel them to be in musical relations, when searching for the beauties or wonders of sound. Phonology is not therefore, as one of the inductive sciences, a mere mass of linguistic facts standing majestically, like geology, as a column of beauty by itself. Its complications, on the contrary, are many and wide; and it rests for its base on a thorough philosophy of the human voice and of all its necessities, capabilities, and conveniences; and its own superstructure of facts resting on such a foundation must be composed, it is manifest, of simply mere matters of linguistic observation and analysis.

In the department of phonology we find the great central, determinative elements and principles of the New Philology. Here lies the core of all that is really scientific in its claims to our notice and acceptance. The general outlines of the course of inquiry into the facts and principles of comparative phonology, which will be here traversed, with specific reference to the Sanskrit, Greek and Latin languages throughout, are presented in the following brief synopsis, containing many minor ramifications not here detailed, on purpose that it may be easily understood:

I. A general statement of the elementary analysis of words in the three classical languages.

II. Their vowel-systems, severally.

First. Structurally.

1st. In reference to simple vowels.

2d. In reference to compound vowels.

Second. Pathologically.

1st. Counterpoises.

2d. Compensations.

3d. Variations in the radical vowel.

4th. Contracted forms.

5th. Strengthened forms.

6th. Weakened forms.

7th. Euphonic additions.

III. Their consonantal systems, severally.

First. Structurally.

1st. Simply.

2d. In combination.

Second. Pathologically.

1st. Generally.

1. Substitutions.

(1) Literal.

§ 1. General, or weak.

§ 2. Assimilative or intensive.

§ 3. Dissimilative.

(2) Topical.

§ 1. Metathesis.

§ 2. Hyperthesis.

2. Insertions and additions.
   (1) Prosthesis.
   (2) Epenthesis.
   (3) Epithesis.
3. Suppressions:
   (1) Aphæresis.
   (2) Elision, syncope, and ecthlipsis.
   (3) Apocope.
4. Weakened consonantal forms.
5. Strengthened consonantal forms.

2d. Specially.

1. The Greek.
   (1) Its dialects.
   (2) The phonetic force of its different letters, in alphabetic order.
   (3) Special pathological affections.
      § 1. Digammation.
      § 2. Sibilation.
      § 3. Aspiration.
      § 4. Reduplication.
      § 5. Nasalization,
2. The Latin.
   (1) Benary's classification in brief of the fundamental principles of its special phonetic system.
   (2) The phonetic force of its letters in alphabetical order.

There are two kinds of word-roots: (1) notional, real or denotative; as, those of nouns, adjectives, and verbs; and so expressive of the acts, states or qualities of things and beings, as such. (2) relational, constructive, or organific; or, those containing pronouns (which in composition with verb-stems form their proper element of flexion) prepositions, adverbs, and conjunctions.

Simple roots were, originally, nearly or quite always monosyllabic in the different families of languages. Polysyllabic forms, when not arising from a reduplication of the pure stem of the word, came usually from the addition of pronominal, intensive, comparative or other adjuncts. In the Sk. verb, *i*, to go (Gr. *εἶμι*, I go, stem *ι* reduplicated, as also L. eo, ire ,stem i); and also in the demonstrative *i*, this, in Sanskrit (L. i-s; cf. also i-dem and i-pse) we see that a simple vowel sometimes sufficed to form a full verbal or adjective root. In Greek and Latin it is rare that the form of the simple pure root occurs.

In the Semitic languages word-roots are, as an universal rule, triliteral; or, which is the same thing, tri-consonantal; and vowels have no equal or independent function with them, in the formation of words. In the Indo-European languages, on the contrary, the vowel elements are as significant in a word, and as vital to its form, as the consonants.

I. A general statement of the elementary analysis

of words, in the three classical languages: the Sanskrit, Greek, and Latin.

In he language of Benary, "the natural classification of sounds according to their organs, and the distinction of mutes and liquids, and of vowels and consonants, was recognized by the Greeks and adopted by the Romans, without any high standard of criticism or any conscious demand for them in their language. But the finer differences in their use, the relationship of the vowel with the consonant, the mutual attractions and affinities of sounds one to the other, or their mutual repellencies; the influence of the mechanical weight of the syllable, upon the vowel and the consonant contained in it; all these are questions which have been first thrown upon our own age, and for whose solution it is toiling." With the qualification already indicated, that this exposition of the new work of our age has no reference to the progress of early Sanskrit scholarship in the same direction, it is true; true of all languages in all ages, but that one noble representative of the whole Indo-European family, whose remains were locked up so carefully in India, until the time when the world was ready to appreciate and employ them, for the illumination, more or less, of all the other languages of mankind.

A comparison of the classical languages, one with the other, in respect to their different phonetic elements, is interesting. This, Förstemann, who may

well be denominated the philological statistician of the age, has carefully made, and announced the result as follows :

Among one hundred sounds, reckoning diphthongs and double consonants as simple sounds, the relation of vowels to consonants in Sanskrit, Greek (the Attic dialect), Latin, and Gothic, is expressed in the subjoined table.

	SANSKRIT.	GREEK.	LATIN.	GOTHIC.
Vowels,	42	46	44	41
Consonants,	58	54	56	59

Thus, in the three classical languages and the Gothic also, the vowel element falls much behind the consonantal : in the Sanskrit and Gothic most ; and in the Greek, least. In the Greek, the vowels compare with the consonants, in number, as 6 to 7 ; in the Latin, as 4 to 5 ; in the Sanskrit, as 7 to 9 ; and in the Gothic, only as 7 to 10. In reference to their proportional mixture of these two elements, the Greek and Latin on the one hand, and the Sanskrit and Gothic on the other, compare most nearly with each other ; while the Latin and Gothic agree less, and the Greek and Gothic least. In all the four languages, the liquids are far more abundant than the mutes. In respect to the whole mass of consonants, the Greek prefers the mutes most, and the Gothic least ; while, vice versâ, the Gothic adopts liquids most, and the Greek least ; the Latin occupies medial ground between them, while

the Sanskrit uses liquids more than the Greek or Latin, but less than the Gothic. Linguals (*d*, *t*, *l*, *n*, *r*, *s*) are more abundant, in all four languages, than either gutturals (*c*, *k*, *g*, *q*) or labials (*b*, *f*, *p*, *m*), or both combined. As to the distinction of smooth, middle, and rough mutes, the smooth are most abundant in Greek, and nearly quite as numerous in Latin; while in Gothic they occur only one-sixth as often as in Greek. The Latin shows a decided dislike for aspirates, while the Greek and Gothic exhibit as striking an inclination toward them. The most frequent liquids, and indeed the most frequent consonants (excepting *t* in Latin), in the Latin, Greek, and Gothic, are *n* and *s*, and after these, *m* and *r*; and, last of all, *l*; which letter also occupies in Sanskrit a less conspicuous place than in the European languages. The greatest disproportionate use of any consonant in the Greek and Latin, occurs in the letter *m*, which in Latin is used three times as often as in Greek. In Latin also *r* is more abundant than in Greek, while in the latter *s* occurs more frequently than in the former. Sibilants indeed were favorite with the Greeks, most of all; while in Sanskrit they occurred least of all: the Latin and the Gothic occupying medial ground in respect to them.

As to the vowels, the most equal distribution of them occurs in Latin. The vowel *i* is in this language most abundant; in Greek, the *e* and *o* sounds take the lead of the other three; while in the Gothic, *a* forms

more than a third part of the whole mass of vowel sounds, diphthongs included. In the Latin diphthongs occur but one-sixth as often as in Greek, and only one-tenth as often as in the Gothic; so that the Latin and the Sanskrit occupy the negative pole of diphthongal development, and the Greek and Gothic the positive.

The vowel differences, therefore, of these great primal languages are wider than the consonantal. The Greek and Latin agree most with each other in their abundant use of vowels: the Latin and Gothic next; and the Greek and Gothic least. In the following table, the vowel correspondences of these different languages are presented in detail.

VOWEL.	GREEK.		LATIN.	GOTHIC.
a,	17		16	35
e,	ε 19 / η 13	32	24	4
i,	7		27	18
o,	ο 13 / ω 6	19	14	4
u,	6		16	9
ai,	6		0	12
ei,	4		0	6
oi,	2		0	0
au,	1		1	11
eu,	1		0	0
ou,	5		0	0
ae,	0		2	0
iu,	0		0	0

Calling *ā*, *i*, *u*, the older vowels, and *e*, *o*, the more recent, we find :

	GREEK.	LATIN.	GOTHIC.
Of the older,	30	59	62
" more recent,	51	38	8

Here is a sure testimony to the great unchanged antiquity of the Gothic vowel system, and to the striking degeneracy, also, of that of the Greek from its primeval state. Calling *i* and *e* bright vowels, as philologists sometimes do, and the vowels *o* and *u* opaque, then we have the following comparison, as to the pictorial elements of syllables, or the relative amount of their light and shade.

	GREEK.	LATIN.	GOTHIC.
Bright,	39	51	22
Dark,	25	30	13

So that, in all these languages, the bright vowels occupy nearly twice the space of the others.

While such a mere statistical analysis * as the foregoing quoted for substance from Förstemann does not interest the writer, as would one that was philosophical and inward rather than outward in its scope, it is still of sufficient value, in itself, to deserve the limited space which it occupies in this Treatise ; and there are many minds, in every department of labor, that greatly relish statements in figures. Figures, they say, cannot lie ;

* Zeitschrift der vergleich. Sprachforschung, Vol. i. pp. 163–179, and Vol. ii. pp 36–44.

which, if true in one sense, is not in all; since no form of demonstration is more apt to rest in blank forgetfulness, than arithmetical tables; which are usually thought to stand so well, in their place, in books, marshalled in solemn rank and file, that they are seldom if ever transferred to their admirer's mind, as the living companions of his thoughts.

Förstemann's inductive analysis covers the ground which Heyse * denominates "the specific substance of sounds." He divides the elements of speech into two general kinds: those substantial, and those accidental; each of which he separates also into two subordinate classes; embracing in the substantial the specific substance of each word, on the one hand, and its specific weight, on the other; and in the accidental, the two elements of quantity and accent.

II. The vowel systems of the three classical languages, viewed separately.

First, Structurally:

1st. In reference to simple vowels.

A vowel (vocalis) is a mere utterance of voice, an audible expulsion of air through the throat, when in a more or less open or compressed state. The vowel, emitted with the greatest ease from the throat, in its most natural open condition, is *a*, (pronounced, ah). This vowel was originally ever present in Sanskrit words, and therefore, without doubt, in the first pa-

* Heyse's System der Sprachwissenschaft, p. 262.

rent-Arian tongue itself: being a sort of universal solvent for every consonantal sound. Every consonant, with whatever sound it began, ended, in the earliest era of the Sanskrit, in that vowel; so that, while the language was in its primeval state rich in letters, it was yet poor in sounds. Thus *b*, *p*, *k*, *t*, were each uttered by themselves, as bah, pah, kah, tah, and so on throughout the whole range of mutes. Such a system of vocalization, admitting no play of light and shade among the elements of speech, tended of course to utter phonetic monotony. Let no one, however, make the mistake of supposing that all original syllabication ended uniformly in a vowel; as ultimate verb-roots are found, ending in al, an, ar, as well as in da, sta, etc.

The three vowels *a*, *i*, *u*, form the diatonic scale of vowel-sounds, and are therefore sometimes called the original or primary vowels. These are the only simple vowels found in Sanskrit and Gothic; the others (*e* and *o*) are but modifications of them in any language, and are therefore called, relatively to them, the secondary vowels. Each vowel has its own separate scope and power; and, when heard in a succession of syllables, or found greatly prevailing in syllabic combinations, its effect, as such, is very specific and distinct; as much so as that of different musical keys, in the style and quality of their expression.

The vowel that has what philologists call the greatest mechanical weight or effect is *a*, (pronounced, ah);

that is, this vowel has a greater amount of vowel-substance in it, and so acts as a make-weight, in a combination of sounds otherwise light, or imparts to them a gravity of utterance, beyond any other vowel. The lightest of the vowels is *i*; while *u* occupies a medial place: *e* and *o*, although commonly regarded as simple sounds, are formed from *a*, by its combination with *i* and *u*, and are really therefore diphthongs. Short *a* in Sanskrit united with *i* becomes *ê*; which corresponds exactly with the phonetic value of ai in French, pronounced as if ê, as in j'ai and jamais. Compare also the absorption of ι subscript in Greek, in the dative forms of the 1st or A-declension, and also its short pronunciation, or its estimation as short for purposes of accentuation, in the plural nominative form αι of the same declension. In a similar manner the Greek αι becomes, in Latin, ae, except in a few proper names, as Aglaia, Maia, etc. A long *a* formed in Sanskrit with *i* the diphthong *ai*, as in English, in the word aisle. In combination with *u*, *a* forms likewise, in Sanskrit, *o*, as a diphthong: a result corresponding, precisely, with the same fact in French, where au is pronounced *o*, as in aune and autre.

Heyse, in order to represent the different degrees of fulness of sound possessed by different vowels, ascribes to the sum of both the openings of the mouth in the utterance of *a*, eight degrees, and to *u* (pronounced as oo) six, and to *i* four degrees. The two

openings alluded to, are that made by the lips, and that made between the tongue, according to its different positions in the utterance of the different vowels, and the roof of the mouth. The secondary vowels *e* and *o* have also the same sum of degrees (6) in the two openings of the mouth as *u*, and yet are lighter; inasmuch as in the utterance of *o*, and especially of *e*, the roof-space of the mouth is much narrower than in the utterance of *u*. In this space, as in an open chamber, the voice is immediately received from the throat and resounds from the arch above, as from a sounding-board, just as it came from the larynx, or as it is modified by the tongue in this part of its passage to the lips. The different widths of openings in the roof-space are five in *u*, four in *o*, and two in *e*; so that *o* is lighter than *u*, and *e* much lighter than *o*. So also, as the differences of breadth in the sum of the mouth-openings between *a* and *u* are made by the lips; which chiefly serve to give utterance to sounds as they are in themselves for substance, rather than to determine their volume or force for them: *u* is much less light than *a* in its individual weight, less indeed than the difference of degrees would indicate; inasmuch as the roof-space is greater in *u* than in *a*, in the proportion of five to three. The vowels are to be ranked accordingly, in reference to their weight from heaviest to lightest, in the following order: *a*, *u*, *o*, *e*, *i*, (pronounced, not as in English, but as in the continental languages).

The vowel *a* is the stable or fixed element in the diphthongs *e* (a+i) and *o* (a+u); and the vowels *i* and *u* are movable or floating elements; by the combination of which two kinds of elements all diphthongs are formed. In Sanskrit the vowel *a* represents properly, in a final analysis, the stable element of all diphthongs; and from this element the diphthong obtains its true quantitative value. When, in any language, either of the incidental elements *i* or *u* occur first in the diphthong, and are followed by the stable element *a*, or by one of the floating vowels *i* or *u* themselves, then the last vowel determines the quantitative value of the compound, and the first one falls back into its corresponding consonantal equivalent; so that *i* and *a* become *ya*, and *u* with *a* makes *va*.

Ebel calls *a*, on account of its greater weight in a syllable in all the classical languages the masculine vowel, and the vowels *e* and *i*, on account of their lightness, the feminine vowels. Philologists of the modern school divide them, also, not only into long and short, as others have done, but likewise into hard and soft: calling *a*, *e*, and *o* (*α*, *ε*, *η*, *o* and *ω*) hard, and the vowels *i* and *u* soft; and likewise, sometimes, into dark or opaque, middle, and clear: calling *o* the opaque, *a* the middle, and *e* the clear or bright vowel.

The vowel-system of the Sanskrit is the most antique in its style; next to which stands the Gothic, followed immediately by the Latin: while the Greek

has degenerated most of all from the primitive Indo-European vowel-system.

Both philology and history agree in representing *a* to be the great fundamental primordial vowel, of which the others are but successive weakenings. The vowel *a* was sometimes changed into *i* in Sanskrit through the influence of the vowel *y* associated with it, or because of its being weakened by the loss of its original accent. A striking example of the change of an original *a* into each of the weaker vowel-sounds, in the other classical languages, occurs in the Sanskrit ordinal saptama-s, the seventh; represented in Greek by ἕβδομος, and in Latin by septimus; where the same vowel *a* appears variously, as *ε*, and *o*,* and also as *e*, *i*, and *u*. Similar variations also appear in the Sk. madhya-s middle, Gr. μέσος, and L. medius; and also in ποδός, πόδες, and πόδας, all different cases of πούς, and each having one and the same correlative form, pada-s, in Sanskrit. Behold, also, the following examples of the diversified representation of the Sanskrit *a* by various vowels in the other languages:

	SANSKRIT.	GREEK.	LATIN.
ε.	api, towards.	ἐπί	ob.
	ad, to eat.	ἐσθίω	edo.
η.	mâtri, a mother.	μήτηρ	mater.
	mâ-s, the moon.	μήν	
	mâsa-s, a month.	μήνη	mensis.

* In some of the modern languages exactly counter changes occur; as in French of Lat. *o* to *a*, as in *dame*, a lady from L. domina, and in Italian of L. *u* to *o*, as in *doge*, from L. dux.

	SANSKRIT.	GREEK.	LATIN.
ι.	açva-s, a horse.	ἵππος	equus.
	ka-s, who.	τίς (for κίς)	quis.
ο.	apa, from.	ἀπό	ab.
	naman, a name.	ὄνομα	nomen.
	svasar, a sister.	———	soror (for sosor).
	upa, under.	ὑπό	sub.
υ.	kalasa-s, a cup.	κύλιξ	calix.
	nakha-s, a nail.	ὄνυξ	
	sam, with.	σύν	cum.
ω.	çvan, a dog.	κύων	cânis.
ει.	tan, to extend.	τείνω (for τενιω)	tendo.

In some English words we have fine specimens of variableness in the radical vowel in different derivatives, as: *bear*, *bier*, *borne* and *born*, *birth*, etc.; so in the different tenses of the verbs *sing*, *sink*, *think*, etc.

In Latin, *i* being lighter than *a* generally supplants it, when a root with an original *a* would be too much burdened by a reduplication of the radical syllable, as in tetigi for tetagi, which is itself for tatagi. So, also, radical *a* and *e* both encounter alteration at once in this language, when the root is laden with prefixes of whatever sort, as may be seen in instances without number, in verbs compounded with prepositions.

As Ebel well says: "One of the most difficult questions concerns the relation of short *ĕ* and *ĭ* in Latin. Does *ĕ* pass into *ĭ*, or *ĭ* into *ĕ*; and under what conditions does *a* become *e* or *i*?" These questions he has investigated with care, and arrived at the five following results, of a general kind:

1. *a* passes regularly, in the beginning and middle of words, into *i*, before single consonants, except *r*, *h*, *v*

(preceding which *a* everywhere remains unchanged), and before the nasal *ng*. For examples, see adjicio, confiteor, immineo, tubicen, flammifer, and transigo. It passes, regularly into *e* before *r* and r-combinations and double consonants, particularly *ss, st, ps, x, nt, nd,* double mutes, double liquids, and mutes with liquids; as in such examples, as adjectus, condemno, confessus, imberbis, inermis, iners, infectus, fefelli and peperci, princeps and peregrinus. The declaration here made is, however, but a little more minute statement of the general rule given by Bopp, that "an original *a*, when loaded with additional elements by composition or reduplication, is in most roots exchanged for *i*, in open syllables; but before two consonants, and in end-syllables before one, it is generally weakened into *e*."

2. When the root-vowel becomes variously *e* and *i*, in different cases, as in princeps gen. principis, the analysis of the fact is, that they are, each, successive weakenings of an original *a*-vowel in the root. The retention of *e* before double consonants instead of *i*, in verbs, where in the first root *i* had been used before a single vowel, shows the felt necessity of guarding the radical vowel against being overborne in its force by the consonants accompanying it: *e* remains, also, in many roots where one would expect *i* before single consonants, as in the c mpounds o ' metior, meto, peto, seco, sequor, tego, and some of the flexion-forms of nouns in es.

3. The relation of the two vowels appears very clearly in end-syllables, before single consonants, namely *s* and *n*.

I takes the place of *a* before *s*: in the genitive of the third declension; in the 2d pers. sing. present of the third conjugation, as in legis for legasi; and in all 2d persons singular passive and 2d persons plural active. In such forms as deses (verb-root sed), superstes (verb-root sta), -ses is for seds and -stes for stets, in which *e* is still retained, although by abbreviation the *d* and *t* are lost. In such words as vomis compared with vomer, and so cinis, pulvis, cucumis (gen. cucumeris), with stems all ending in -er, we have undoubted instances of the convertibility of *s* and *r* final, as in arbor and arbos, honor and honos, together with the subsequent shortening of the *e* into *i*, according to the usual rule; so that as genus (gen. generis) is for genes (like *γένος* for *γένες*, its stem), cinis is for cines and this for ciner, the proper base of the word. In such words as sanguis (gen. sanguinis, stem sanguin), *s* is the gender sign and *n* is dropped before it for euphonic reasons.* Before a terminal nasal as in pecten, gluten, inguen, etc., the rule is *e* and not *i*.

4. In some circumstances *e* seems to be formed from an original *i*, as in comes, itis (=cum+ire), and judex, (icis =jus+dico). In eo, ire, to go, (stem *i*), and eum accusative of is, he (demonstrative stem, *i*),

* Zeitschrift der Vergleich. Sprachforschung, Vol. V. p. 181.

we have gunated forms of the original stem, where the *ê* (ei) has come from the contraction of the vowels *i* and *e*. Eo is for e-i-mi (cf. Gr. ἴμι, I go).

5. As for *e* final the rule is never broken, it is believed, that *e* passes over sometimes into *i*, but never *i* into *e*. Of such double ablative forms in *e* or *i* as igne or igni, no other explanation is needed than to suppose the ablative suffix to have been pronounced as, -ed not -d; as igni-ed. As to neuters in *e* of the third declension of the adjective, as in suavis, e, the final *e* represents probably an *umlaut*, changing suavi the root to suavai and then to suavê.

Kuhn's analysis, also, of a few facts of the Latin vowel-system is worthy of notice here. "The history of the Latin vowel-system," he says, "presents, as is well known, a considerable number of difficulties, whose solution can be obtained only in a strictly methodical way. As the Sanskrit has kept generally the older and fuller endings of words; by a comparison of *a* in the end of Sanskrit words with the endings of similar forms of the Latin, some principles can be obtained which will serve to elucidate the Latin vowels.

The Sanskrit *a* has, in the end-syllables both of declension and conjugation, a much wider scope than in Latin; whose endings have been partly rejected and contracted, and partly, as those of the passive, supplanted by others. The following facts are arrived at by examination:

1. Sanskrit *a* final sometimes becomes *e* in Latin :* as in the vocative in *e* (Cf. Latin lupe with Sk. vrika); in the 2d pers. sing. and pl. imperative (Cf. Lat. tunde and tundite with Sk. tuda and tudata); and also in some particles and indeclinable words (Cf. Latin que and ne and quinque with Sk. ca, na, and panchan).

2. Sanskrit *a* final is sometimes rejected in Latin; as in the dative of the 2d or O-declension, which has lost a previous *i*, representative of a Sk. *a*; which that it actually once had in old Latin, is apparent from the Oscan dative ui and the Umbrian ê and î.

In the exceptional imperative forms dic, duc, fac, and fer, the same tendency to an abrasion of *e* appears on a small scale, as also in the conjunctions ac and nec for atque and neque. So the Lat. conjunction *at* is for Sk. atha; as nam is also for Sk. nâma; the original *a*, or its representative *e* in Latin, being rejected in these and other instances after *c*, or a liquid.

3. Sometimes Sk. *a* becomes long *î*; as in utī, Sk. uta. In a few instances *a* final is found in Latin,

* A counter process appears in some of the modern languages, as the French where the Lat. *e* is sometimes changed to *a*, as in *compatible* from L. competere; *pardonner*, Eng. to pardon, from L. perdonare, lit. to give, or let, through or out (Cf. Ital. form perdonare and Span. perdonar). Even L. *i* becomes sometimes *a* in French as Fr. langue, Eng. *language* from L. lingua; and L. *u*, as in mundus, becomes Fr. *o*, as in monde. This frequent occurrence in French of stronger vowel-forms than the original radicals possessed is perhaps a real if latent tendency to compensate for the great obliteration of the consonantal elements of words in that language.

where it does not occur at all in Sanskrit; or, if it ever did, it has fallen off,* as in the cardinals triginta, quadraginta (τριάκοντα and τεσσαράκοντα), compared with the Sk. trinçat and catvarinçat."† Such is his brief description of the Latin vowel representatives of the Sk. vowel *a*.

In Latin, as in Greek, *ĕ* is the prevailing representative of an original *a*; while *o* is also often, but less commonly so than in Greek. The following are a few of the numerous examples in *o*: Sk. avi-s, a sheep; mar and mri, to die; ashtau, eight; svan, to sound; Latin, ovis, morior, octo, sono. The long Sk. *â* is most generally represented by *ō*, as in sōpio, Sk. svâpáyâmi. The Latin *e* is of double origin, being either like the Greek *η* and Gothic ê, a weakening of long *â*, as in sēmi, half, Gr. ἥμι, Sk. sâmi, and rēs, a thing, Sk. râ-s; or, a representative of a+i as in amem for ama-i-m(i). So the Sk. dêvara -s (for daivaras) is represented by lēvir (for laivirus for daivirus), Gr. δᾱήρ for δαϝήρ.

That *i* is not only lighter in Latin than *a*, but also than *u*, appears by its adoption in compound forms, where, for the sake of a compensative lightening of the vowel-weight of the root, a radical *u* final is changed to *i*; alike, in the middle of the compound, as in cor-

* That it has actually dropped off in the Sanskrit appears, almost if not quite absolutely, certain, from the Zend forms, in which it occurs, thrisata and chatvaresata.

† Zeitschrift der Vergleich. Sprachforschung, Vol. VI. p. 436.

niger (cornu) and fructifer (fructum), and also in a final syllable, as in imberbis for imberbus; in which last word, as the proper adjective-form for an *a*-word, as barba, is that in -us, -a, -um, the *u* is changed to *i*, on the principle that *i* has less weight than *u* in an end-syllable. In Latin, the soft Greek *υ*, which was the same as the French u and the German ue, is entirely wanting. An original *u* in Latin was indeed sometimes changed to *i*, as in libet from lubet, Sk. lubh, and optimus from optumus; while in other cases it seems to have wavered to and fro, at different periods of the language, towards *o* and back again to *u*, as in vult, volt, vult, and vulnus, volnus, vulnus.

In Greek, as elsewhere, *a* is the heaviest of the vowels, acting most strongly as a counterpoise when added to forms otherwise light; while *e* is the lightest of the vowels, being used in forms otherwise heavy for the purpose of relieving their phonetic gravity; and *o* is employed specially in those forms which are of intermediate weight. In *τέμνω* (stem *ταμ*), 2d Aor. *ἔταμον* and the derived noun *τόμος*, and so also in *στέλλω* (stem *σταλ*), perf. *ἔσταλκα* and *στόλος*, the balancing influence as counterpoises of these different vowels, and so their different phonetic force in themselves, may be clearly seen. The Greek vowels, accordingly, are *a*, *e*, *i*, *o* long and short, and short *u*, which was long only in the diphthong form *ου*.

The short *ε* and *o* sounds of the Greek were want-

ing in Sanskrit, as also in the Gothic, the oldest Germanic dialect. The short Sk. *ă* is oftener represented by *ε* or *o* in Greek, than by short *ă*, while the long Sk. *â* is more frequently represented by *η* or *ω* than by long alpha, as in *τίθημι*,* Sk. dadhâmi, I place, and the dual suffix *-την*, Sk. tâm. In the Doric dialect, however, we find long *a* abundantly where in the Attic dialect we have *η*, as in Dor. *ἁμέρα*, Attic *ἡμέρα*, day, and *τιμά*, honor, for *τιμή*. Indeed, long *ā* was a special peculiarity of the Doric dialect, and caused that broad pronunciation, for which the Dorians were so noted.

The Sk. diphthong *ê* (*a*+*i*) appears in the Greek variously, as *ει*, *οι*, *αι*, as in *εἶμι*, I go, Sk. êmi; *οἶδα*, I know, Sk. vêda, Dat. *μοί*, Sk. mê; while the Sk. ô (*a*+*u*) appears as *ου*, as in *βοῦς*, Sk. gô, gen. gavas, a cow.

The vowel *u* retains the most obstinately of all, in Sanskrit, its form and place; and in reduplicated syllables, although *a* itself is weakened to *i*, the vowel *u* maintains its position unchanged; as in yuyuts the desiderative form of yudh, to struggle, and tutôpa (for tutaupa, perf. of tup, to strike, Gr. *τύπτω*, perf. *τέτυφα*). In Latin, as in tutudi, perf. of tundo, and pupugi, perf. of pungo, and also in the Gothic, *u* shows much more of the same pertinacity of existence

* Cf. in same way *ἵστημι*, Sk. tishthâmi, I stand, and *δίδωμι*, Sk. dadâmi, I give.

that it has in the Sanskrit, than it does at any time in the Greek.

In the Doric and Attic dialects, *α* is the most and *υ* the least abundant; while in the Ionic *ε* abounds most, occurring with great frequency in uncontracted forms, as in *εα, εε, εη, εο, εω, εϊ*. The vowel *ι* occurs most in the Doric; next in the Ionic; and least of all in the Attic, being so often subscript.

In reduplicated syllables, *a* in Sanskrit often appears as *ι* in Greek, as in *τίθημι* (stem *θε*), Sk. dadhâmi, I place, and *δίδωμι* (stem *δο*), Sk. dadâmi, I give. The Greek, however, shows generally far less sensitiveness to the question of the greater or less vowel-weight of the root under new additions, than the Sanskrit, Latin, or even German. In the Sanskrit two special vowels, ṛi and ḷri existed: compound vowels coming from the combination of the syllables, al, ar, and la, ra.

But the vowel-systems of the classical languages must be considered structurally, also,

2. In reference to vowel combinations.

These are of two sorts: vowel-unions of the same kind, and compound vowels of any kind; or, long vowels and diphthongs. Consonants are indeed the staple elements of speech, and vowels are subordinate both in theory and in fact to them; having their chief function in affording them a truer utterance, or in enabling them better to follow each other in successive

syllables, or to combine together in the same syllable. Not only, therefore, are original stems all short, being monosyllabic ; but also the original radical vowels of those stems. In the progressive stages, however, of lingual development, vowels have been variously strengthened and lengthened ; sometimes for mere phonetic reasons, as, to restore the disturbed equipoise of a derivative or composite word, or, which is the same thing in effect, to preserve the stem-syllable from being overborne to the ear by prefixes or suffixes connected with it ; and sometimes also for etymological reasons, to represent to the eye the fact, that abridgments and abrasions have occurred ; as well as sometimes for dynamical effect, so as to individualize and emphasize some grammatical characteristic of a word. Short radical vowels have been for such purposes, accordingly, strengthened in great numbers in all languages ; which can happen in a direct manner only, of course, by adding to them a new vowel-element. If the vowel added be of the same kind, the resultant is a long vowel ; but if of another kind, then it is a diphthong ; and such a long vowel is, in its true analysis, but the short one doubled in the time of utterance, being twice repeated in the same breath. In the German, such vowel-geminations abound, as in haar, maass, etc. In ancient Latin inscriptions and records, also, similar instances appear, as in paacem (pacem) and moos (mos). In the Greek ω this fact is directly

symbolized to the eye, as a combination of two short omicrons. If two vowels of the same kind do not, when repeated, melt together into one long one, they are changed, by the conversion of one of them to a lighter vowel (as of *εε* into *ει*, and of *oo* into *ου*), into a diphthong.

A diphthong is phonetically the union of two vowel-sounds, a hard and a soft, in one. The hard vowels, it has been said, are *a, e, o* (Gr. *α, ε, η, ο, ω*); and the weak ones, *i* and *u*. When the hard vowels are long in Greek, as *ᾱ, η,* and *ω,* the *ι* united with them is thrown underneath, and thus preserved to the eye, while lost to the ear. In Greek, *υ* and *ι* are also sometimes combined into a diphthong, as in *υἱος*.

The synthetic result of a diphthongal union is presented in the symbol used, but not always its analytical constitution: as in the vowels *e* and *o*; which, although appearing to be simple, like the other vowels, are yet compound, as has been stated, in their structure. The Sanskrit affords, in respect to the constituent elements of vowel-combinations, a more precise analysis, graphically, in correspondence with their scope and power phonetically, than any other language. As *a* was in the primary state of the Sanskrit, and therefore, without doubt, of the original mother-tongue itself of the whole Indo-European family, the one only vowel-utterance employed; out of it flowered forth, as a matter of historical manifestation, all the rest in due time, each

in a separate way. by itself: *i* and *u* are, accordingly, but successive weakenings of the primal vowel *a*. And while *e* (*a*+*i*) and *o* (*a*+*u*) were in the earliest stages of phonetic development but diphthongs, they came by frequent use to be regarded, like *a* itself, as simple sounds having an independent existence of their own.

In Greek, other special vowel-combinations occurred, as *a*+*e* and *e*+*a* = *η* or *â*; and also *a*+*o* and *o*+*a* = *ω*. Diphthongs, like *ηυ* and *ωυ*, were of a strictly dialectic origin, and differed graphically rather than phonetically from *ευ* and *ου*. But in no other language have the vowel-elements of the various diphthongal combinations, whether latent or manifest, kept their identity in such algebraic distinctness as in the Sanskrit; where they seem to move for ease upon each other like particles of molten silver. On this very account they were more impressible to new modifications and new combinations than in any language besides.

In Homeric Greek we see, also, the vowel-elements at first distinct, that afterwards mingled into one apparently simple sound, which yet was in fact both historically and phonetically composite, preserved to us still in clear outline: each vowel maintaining its own individual place and sound, as in the syllabic form of the temporal augment, as well as uncontracted forms generally of both verbs and nouns.

The weak vowels *ι* and *υ* remain before the firm

ones *α*, *ε*, and *ω* unchanged,* as in *σοφία* and *λύω*; while the firm make with either of the weak ones a diphthong.

There is a class of vowel juxta-positions in Greek, not of the kind above described, which demands here special consideration: those once containing the digamma between them, by whose subsequent omission the vowels have thus fallen casually together; as in *ὠόν* for *ὠϝόν*, Lat. ovum: *ὄϊς* for *ὄϝις*, Lat. ovis; *αἰών* for *αἰϝών*, Lat. ævum; *βοός* gen. of *βοῦς* for *βοϝός*, Lat. bovis; *νέος*, Lat. novus, Sk. nava-s. To a practised eye the very proximity of these vowels to each other carries with it, at once, the evidence of a departed digamma; for vowels connected with each other have not commonly power in themselves to maintain their own separate existence. In many cases indeed, after the rejection of the digamma, the two concurring vowels were blended into a diphthong, as in *ναῦς* for *ναός*, for *ναϝός*, Lat. navis; and *πλοῦς*, for *πλόος*, for *πλόϝος*. That such words have any of them remained uncontracted is owing to the peculiarity of their origin; for, although greatly averse from an hiatus, whether original or derived, the Greeks were still more disinclined to obliterate the original etymological features of their cherished mother-tongue. They had

* There was indeed in the Attic dialect a strong inclination to reject *ι* between two vowels. Hence came such forms, as *πλέον* for *πλεῖον*, and *ἀεί* for *αἰεί*.

an acute and subtle sense of the true demands of phonetic art in the elaboration of language, which was possessed by no other people.

The three classical languages compare, in respect to their diphthongs, as follows: the Sanskrit and Latin are alike poor in them, which is another of their many points of resemblance; while the Greek is very rich in them, as is also indeed the Gothic.

There are properly but six normal diphthongs, in any language: *ai*, *au*, *ei*, *eu*, *oi*, and *ou*. The other vowel-combinations found in some languages, as *ea*, *eo*, *ua*, *ue*, *uo*, *ui*, *ia*, *ie*, *io*, *iu*, are all, if regarded as diphthongs, those of an entirely abnormal type, as such. In the enunciation of a diphthong either of the combining elements may have the most determinative force; but commonly it is the first, except in the diphthongs *ει* and *οι*, where manifestly *ι* has the preponderance.

In the Sanskrit there are two kinds of diphthongs; in the first of which short *a* melts, with *i* or *î* succeeding it, into *ê*; or, with *u* or *û*, into *ô*. In the combination of vowels made by this class of diphthongs, neither of the constituent elements appears in the result; but, as in the chemical union of two substances, they both blend in a third sound distinct from each of them. In the second class, long *â* forms, with a following *i* or *î*, the diphthong *âi*; and with *u* or *û*, the diphthong *âu*. In these diphthongs, each of the unit-

ing vowels preserves not only its own form, but also its own distinct utterance; and especially is this true of the *â*. As a diphthong can never occur in Sanskrit except before a consonant, two can never be found side by side; and no hiatus is possible, in any case, from other vowel or diphthongal admixtures.

The first class of diphthongs, formed of short *a* with *i* or *u*, both long and short, is made by guna (virtue); and the second, consisting of long *a* in combination with *i* or *u*, both long and short, is made by vriddhi (increase). These are two remarkable affections of Sanskrit vowels, that need to be understood, in order to appreciate the influence exerted by them in determining many derived forms in other languages. To Bopp, that great natural genius in philology—bearing, like Grimm in all his high successes, as manifestly as Luther, Bacon, Newton, or Washington, the proof of his special ordination for the work that was, in itself, so needful for the higher educational culture of the race, and which he has done so well—we are indebted for an analysis of the nature, power, and scope of these affections; which previous Sanskrit grammarians had stated as facts, but had never disclosed in their true light as inward forces at work within the machinery of language. Guna consists in prefixing short *ă*, and vriddhi, in prefixing long *ā*, to another vowel; so that the *a* melts, together with the original vowel to which it is prefixed, into a diphthong, or, a new compound

vowel-sound, according to certain euphonic laws. Before vowels, however, these diphthongs fall back again into their composite elementary form, becoming *ay* and *av*, respectively. Guna influences are very clear and decided, in the Greek, Latin, Gothic, and Lithuanian languages.

In the Greek, diphthongs have a strong foundation of their own, as phenomenal facts of the language, and maintain their place firmly not only before consonants, but also before vowels. Any hiatuses thus caused are generally distributed, as we say of the discords of a well-tuned musical instrument, by accentual discriminations, so as to be of a softened kind to the ear. The Greek diphthongs are *αι*, *ει*, *οι*, and *ου*, which are those that occur most frequently in the various dialects; and also *αυ* and *ευ*, which are next in frequency; so that the six genuine diphthongs, belonging to human vocalization as such, are all to be found in Greek. The combinations *υι*, *ηυ*, and *ωυ* occur but seldom, the first two only being found in the Attic dialect; and if called diphthongs at all, as they often are, are but those, as has been said, of an illegitimate character. In Homer *οι*, and in Herodotus *ου*, occur most frequently. The diphthongs ending in *ι* had the preference with the Greeks, to those ending in *υ*; nor did the Greek ear object to their juxtaposition; as in such third-personal forms of verbs, as *καίει*, *κλαίει*, *ναίει*. The diphthongs *αυ*, *ευ*, and *ου*, when not aris-

ing from contraction or the lengthening of the *o* for the purposes of a strengthened utterance occur at times, at least, from the substitution of the vowel *υ* for its original consonantal equivalent the digamma, as in *Ζεύς* for *ΖέϜς*, Sk. dêva-s, Lat. deus.

Diphthongs originate in Greek chiefly from contraction. Contraction in the flexion-forms of verbs, if not also in those of nouns, abounds much more in Greek than in Latin. Person-endings, particularly, had but very little tenacity of life in Greek. How much do *τύπτω, τύπτεις, τύπτει* differ from their originals *τύπτομι, τύπτεσι, τύπτετι*, as also *ἔτυπτον, ἔτυπτες*, etc., from *ἐτύπτομι, ἐτύπτεσι*, etc.! So also such forms as *η* in the 2d pers. sing. pres. passive for *εσαι*, as in *τύπτῃ* for *τύπτεσαι* and *ου* of the 2d pers. sing. imperf. passive, as in *ἔτυπτου* for *ἐτύπτεσο*, have greatly degenerated from their primitive state. In Homer, we often find the medial uncontracted form, which constituted the transition-step from the first full form to the final abridged one; as in *μίσγεαι* and *λιλαίεαι*, Attic *μίσγῃ* and *λιλαίῃ* for *μίσγεσαι* and *λιλαίεσαι*, and also in *λύεο*, Attic *λύου* for *λύεσο*, and *ἐλύεο* for *ἐλύεσο*, Attic *ἐλύου*. It is also a very interesting fact that in Homer we find the subjunctive present active of a few verbs, as *ἐθέλωμι, ἐθέλῃσι*, etc., standing up before us in full representation of the original forms, according to theory, of the subsequent Attic contractions *ἐθέλω, ἐθέλῃς*. It is worth the while, likewise,

to observe the fact of a contrary sort, that sometimes the *σ* of the 2d perf. pass., which is preserved unimpaired in the Attic, is here entirely lost, as in *μέμνηαι* for *μέμνησαι*. While the Greeks very seldom contracted the initial portions of a word they freely and frequently rejected or combined terminal and medial vowels and syllables.

The principles of vowel-union in Greek are simple, and are embraced in the following rules:

1. Two like vowels melt together into a long one of the same class: as *λᾶας, λᾶς*; *ζηλόω, ζηλῶ*; *φιλέητε, φιλῆτε*. Exceptions: doubled *ε* becomes *ει* and doubled *ο* becomes *ου*, as indeed both *ε* and *ο* when followed by *ο*, and *ο* followed by *ε* become likewise *ου*, as in *φίλεε, φίλει*; *πλόος, πλοῦς*. Before *α*, or any long vowel-sound, a short vowel is absorbed in the contract or vowel-declensions (I. and II.) as *ὀστέα, ὀστᾶ*, and *ἁπλόη, ἁπλῆ*; and before diphthongs also a vowel, like the first one of the two, is obliterated, while the memory of the fact is preserved by affixing the circumflex accent to the diphthong; as in *πλόου, πλοῦ*, and *φιλέῃ, φιλῇ*.

2. Unlike vowels form when in combination a diphthong; and the dark or heavy one not only overpowers the bright or light one in the union, but, by absorbing it, adds to its own phonetic strength: for diphthongation in whatever form is in itself but a mode of vowel-intensification. Thus:

* *αο* becomes *ω*, as in *τιμάομεν, τιμῶμεν*;
οα becomes *ω*, as in *αἰδόα, αἰδῶ*;
οη becomes *ω*, as in *δηλόητε, δηλῶτε*;
αου becomes *ω*, as in *τιμάου, τιμῶ*;
εο becomes *ου*, as in *γενεος, γένους*;
οε becomes *ου*, as in *δήλοε, δήλου*;
εου becomes *ου*, as in *χρυσέου, χρυσοῦ*.

The vowel *o* always gives, indeed, a determinate character to all contract forms, into which it enters as one of the combining elements. In forms where the vowel *a* enters without *o* and occurs first, it decides the contract form to be of its own kind; as does likewise *e* when that stands first in combinations that do not contain *o*. Thus *αε, αη, αει,* and *αῃ* become *α* and *ᾳ* when contracted, as in *ἀέκων, ἄκων*; *τιμάητε, τιμᾶτε*; *ἀείδω, ᾄδω*; *τιμάῃς, τιμᾷς*; and so *εα, εαι,* and *ηαι* become *η* and *ῃ*, as in *κέαρ, κῆρ*; *τύπτεαι* and *τύπτηαι, τύπτῃ*.

As, in Greek, the short Sanskrit *a* is often represented by *ε*; so here we find, sometimes clearly, sometimes more disguised, the influence of guna, in the

* The analysis of such contracted forms as *τιμῶμεν* or *αἰδῶ* is this: that, in the first place, the *a* was assimilated to the *o*, as so often happens to consonants one towards the other; so that each word became respectively *τιμόομεν* and *αἰδόο*. from which point it was but a second step, of graphic convenience, to change *oo* in them both to *ω*; since *ω* is in fact but a short mode of writing two *o*'s in one, and so doing to the eye in *ω*, as a lengthened *o*, what had been previously done to the ear, in sounding *oo* in one protracted utterance.

lengthening or strengthening of a radical *ι* or *υ*, by prefixing an *ε* to it. Thus as in Sanskrit the *ê* of êmi, I go, is formed by prefixing guna or short *a* to the verb-root *i*, to go; with which form of the 1st pers. sing. pres. compare also the Sk. 1st pers. pl. imas, we go: so, in Greek *εἶμι*, the *ε* represents guna, and the 1st person plural *ἴμεν*, we go, compares with it, as the two persons compare with each other in Sanskrit. So *λείπω*, aor. *ἔλιπον*, *στείχω*, aor. *ἔστιχον* and *ἀλείφω*, *πείθω* and *φείδομαι*, are instances of gunated diphthongation; as are also *φεύγω*, aor. *ἔφυγον*, *τεύχω*, (*ἔτυχον*) and *πεύσομαι*, fut. of *πυνθάνομαι*, aor. *ἐπυθόμην*; and more interestingly still, because somewhat concealed at first view, such forms as *τήκω* (for *τεάκω*), aor. *ἐτάκην*, *λήθω* (*ἔλαθον*), and also *κήδομαι* and *σήπομαι*, etc. So, Sk. vêda, I see (Gr. *οἶδα*, for *Foιδα*), represents in the same way the earlier form vaida, formed by guna from vid, to see (Gr. *εἰδέω* for *Fιδέω*, L. video). In *αἴθω* (Sk. indh.; properly, idh, to burn), with which compare *ἰαίνω* (for *ἰθαίνω*), I warm, we have also plainly the proper guna vowel *a*; as also in *αὔω*, I set on fire, Sk. ush, to burn; with which compare, in Latin, uro, supine, ustum; and aurum, gold, as a form derived by guna from uro; and also aurora.

The diphthong-system of the Latin is very meagre in its proportions. Hiatus seldom occurs; the half-vowel *i* is freely rejected, and the previous vowel is

lengthened, as in amās for ama-is, 2d pers. sing. pres. indic. of amo. The Latin diphthongs, so called, are *ae*, *oe*, *au*, *eu*, *ei*, and *ui*, the first four of which existed in the classic period; and only the first three, *ae*, *oe*, and *au*, are properly entitled to consideration, as having any real living value in the language. Of all genuine diphthongs in Latin, as in Greek, and Sanskrit, either *a*, *e* or *o* is the initial letter, and *i* or *u*, the terminal. The diphthong *ae* never represents the combination of *a* and *e*, but only that of *a* and *i*; as is seen by comparing it with equivalent Greek forms in *ai*, and also in old Latin inscriptions, where *ai* stands for the later form *ae*, as in such ancient forms as aiternus, aidilis, quairo, and the archaic datives, aulaï, terraï. So also *oe* represents not a fusion of *o* and *e* as such into one sound, but of *o** and *i*; and *oe* sometimes runs into *ae*, as a lighter form, and even into *ê*. Thus compare coelum and caelum, proelium and praelium, foemina and femina (Gr. *φύω*, Sk. bhû), coena, caena, and cena (originally, without doubt, coesna = con, together, and edo, to eat): *oe*, also, signifies sometimes the combination of an original *u* and *i*, as in poena, punire, Sk. pū, to purify, and moenia, munire, Sk. mū, to bind; so that poena and moenia are for an original

* As in coelum, heaven (Gr. κοῖλος); coetus, an assembly, for coitus (co-eo); foedus, a league (cf. fides, Gr. πείθω, perf. πέποιθα, stem πιθ): poena (ποινή). An original *oi* was in some cases afterwards changed to *u*, as in oinus, first form of unus, oitilis (utilis), ploirumus (plurimus).

puina and muina like ruina. The diphthongs *ae* and *oe* must be regarded, therefore, as abnormal in Latin.

Long *ē* represents, occasionally, the combination of *a*+*i* in the flexion of verbs, as in the pres. subj. act. of the 1st Conj. amēm, amēs, amēt for ama *-im, ama-is, ama-it. In the future of the consonantal conjugation (the present third), as in legam, leges, leget, we have in the 1st pers., as throughout the pres. subj. of this conjugation, legam, legas, legat, etc., *a*+*i* changed to *ā*; while, in all the persons of the fúture besides the first, we find the same combination represented by *ē*. In the corresponding subj. forms pres. of the 2d and 4th conjugations, as in doceam, audiam, etc., we obtain by analysis a similar result; as doceam for doce-a-im-i and audiam for audi-a-im-i. The verb-stems are doce- and audi-; *a* is an union vowel uniting the verb-stem to the mood vowel and person ending. With stem, stes, stet, subj. pres. act. of sto, stare for sta-im, sta-is, etc., compare, for similarity of form, *σταίην, σταίης*, etc.; the contracted form being, when restored to its full archaic condition, sta-i-mi, and *σταίην* being *στά-ι-μι*. The common style of contraction, which such forms undergo in Latin, is simply the absorption of the second vowel (*i*), which is in itself the lightest and

* Ama is the verb stem and not am, as stated in our ordinary grammars; and -im is the person ending (mi abridged), with the union vowel or mood-vowel *i* combined with it, as in sim (for es-i-m), velim, etc., for the fuller orig. forms, es-i-mi and vel-i-mi. etc.

slightest of all the Latin vowels, and the lengthening of the first (*a*), by way of compensation, into *ē*. The diphthong *au* is of comparatively infrequent occurrence and wavers, in some words, between its own form and the vowel *o*, as in caudex and codex, lautus and lotus.

In the beginning of words *ae*, *oe*, and *au* are all found, as in aetas, audio, poena; and in the middle, as in longaevus, inauratus, pomoerium; while at the end of words, *ae* alone is found, as in the gen. and dat. sing. and nom. pl. forms of the 1st declension.

Such vowel-combinations as *ei*, *eu*, and *ui* in Latin, must be remembered as improper diphthongs. The original diphthong *ei* ran readily, in subsequent times, into mere *ī*, as in dico, at first deico (Cf. *δείκνυμι*), and hic, at first heic; or, if still preserved unaltered, the two vowels were thrown, by a separate pronunciation, out of a diphthongal state, as in diei and fidei. The combination *eu* is found but in a few words containing a dissolved *v*, as in ceu, neu, seu, which are but contractions of ceve, neve, sive; and also in a few words having an initial *u* compounded with ne, as in neuter (ne-uter). In nullus (ne-ullus), nunquam (ne-unquam) and nusquam (ne-usquam), words formed in precisely the same way as neuter, the *e* of the negative particle has fallen entirely out. The combination *ui* is found in qui and its compounds, and some few other words, as requiro, nequitia, etc. In these combinations, the *u* has no diphthongal effect upon the *i*, or

any modifying influence upon it whatever, or indeed any vowel-value even of its own. The Romans pronounced *qu* as the French now do, simply as hard *k*; uttering qui, quae, quod as if written ki, kae, kod. Our own pronunciation of *qu*, as if written *kw*, is entirely German in its origin. In cui and huic, for the archaic datives quoi and hoic, as still found in old Latin inscriptions, *ui* is not as such radical to the form, but only a contraction of *oi* or *uoi*. Qui itself, restored to its earlier state, would be: N. quo-s, G. quojus, D. quoï, etc. *Oi* was not euphonic to the Roman ear, and, therefore, in the middle and end of words was exchanged for *ui*; which, as a dissyllable, is of frequent occurrence; and it is pronounced as such in nearly all cases, as in fui, docui, fructui.

Latin diphthongs arise from three sources: contraction, guna, and composition.

1. Contraction. The first of the two uniting vowels usually absorbs the other; preserving in its elongation the combined length of the two, but keeping no traces of the phonetic quality of the one rejected, as deābus for deaibus, amānt for ama-unt, 3d pers. pl. pres. of amo.

When, however, the second vowel is radical to the form, as such, then it is often retained; and the first one is, in such a case, either rejected, as in pennīs for penna-is (for penna-i-bus, like queis and quîs for quibus, and poematîs, as used sometimes by the poets for

poematibus), and famosus for fama-osus, and so also in the perfect forms in -ui of verbs of the 1st conjugation, as sonui, for sona-ui and tonui for tona-ui; or it is weakened, as in huic for hoic, cui for quoi; or else the natural hiatus is endured, as in diis and domuum.

Hiatus made by the occurrence of two of the stable vowels *a, e, o* together does not occur in proper Latin; such words as aër and poëta being merely Latinized Greek words; nor does a stable vowel make such a hiatus with one of the movable vowels *i* and *u*. *Aï* does not occur except in archaic forms, as aulaï; and this genitive form in -aï, like that in -as of familia, is but an abbreviation of the full original form in aïs, Sk. ayas; with which compare the Greek genitives *-ας* and *-ης* of the 1st declension, and *-οιος, -οιο,* and *-ου* of the 2d, and *-ιος, -εως,* and *-ις* of the 3d. *Aü* is found only in Greek proper names, as in Menelaüs.

When hiatus is allowed, it is commonly either to preserve unimpaired both the radical and flexional elements of a word, although not in euphonic union with each other, as in radiis (stem, radio-, dative suffix, -is), or to indicate that an original consonant has fallen out between the vowels, whose concurrence has been thereby made inharmonious, as in boüm, gen. pl. of bos, for bovum. In the former case, etymology is honored by the genius of grammar; and in the latter, by that of phonetics.

2. Guna. The effect of guna in strengthening

vowel-stems is more palpable to the eye in Sanskrit, than in Greek and Latin; as its phonetic analyses are all preserved in such graphic distinctness. Guna is with vriddhi (the former consisting in prefixing short *ă* to either one of the Sk. vowels *i, u, ri, lri;* and the latter, long *a* to any one of the same vowels or *a* itself) the proper source of all diphthongation in Sanskrit; and has in that language a double force: (1) mechanical, acting as a counterpoise, to keep the stem or theme from being overborne in sound by the addition of suffixes; (2) dynamical, bringing out into full relief the idea expressed by the stem as such. The one is outward in its effect, and the other inward; or, still more plainly, one is phonetic in its bearings, and the other intellectual. Those Greek verbs in *-μι,* in which the person-endings are immediately united to the stem without any union-vowel as *φημί, δίδωμι, ἵημι, ἵστημι, τίθημι,* (stems *φα, δο, ἑ, στα, θε*) are fine instances of the dynamical application of guna in Greek (being at first *φεα, δεο, ε-ἑ.* Besides the objects thus stated, the Sanskrit aims at but one other end in gunating or diphthongizing vowels; and that is, to strengthen the stems of its weak conjugation-forms. One of the best specimens of guna in Latin, is that found in eo, I go, stem i (Sk. i, to go; Gr. *εἶμι,* stem *ι*), in which *e* is for *e+i*; as also eum, accus. of is, stem i, which is for êm (originally eim), which form Festus indeed gives, although unable himself to explain it, as one which he

found in antique Latin. By guna Benary ingeniously explains the length not only of such words as dīco, ĕre, for deico, and fīdo, for feido, but also lābor, labi, to fall, compared with lăbo, āre, and lēx, law, with its derivative lēgo, āre, as compared, each of them, with lĕgo, ĕre. Who can help saying, with Corssen: "I see not how any one can explain, otherwise than by guna, fīdes and perfīdus in connection with fīdo, confīdo, and foedus." From the root fid would come, by guna faid, for which foed in foedus stands (Cf. πέποιθα perf. of πείθω). Guna has such complications with the subject of accentuation, mutually, and its development in Sanskrit is so much fuller and clearer than anywhere else, that one who would make any minute and extended investigations into this affection of early lingual forms, must direct his attention to specific Sanskrit study; and without, it is believed, the opportunity of adding very much thereby to the results briefly stated in these pages.

As the Latin allows but the smallest possible margin to diphthongs, the changes wrought by the original action of guna are so overlaid with other changes, and so mutilated, as not often to strike the eye as being of such an origin. They do not therefore always, even when found by careful analysis to exist, carry their evidence full in their face, except to an eye practised to search appreciatingly for them.

3. Composition. Diphthongation in this way is but of infrequent occurrence.

The following are examples: neu and seu (=neve and sive) and neuter (=ne+uter).

In closing this part of the subject, it will not be unprofitable to present in one view a summary of the various contract, or weakened, forms of different vowel-combinations in Latin, in alphabetical order, which unite into latent, rather than formal diphthongs, or, else retain their separate vowel-existence in juxtaposition; in which the various ways and degrees in which their separate combining elements have been reduced and obscured in their resulting forms, will be apparent.

1. A.

1st, A and I. These form, when united,

(1) a: as in legamus for legaïmus, deabus for deaïbus.

(2) e: as, in the subj. pres. of the 1st conjugation, amemus for amaïmus.

(3) ae: as in pennae for pennaï.

(4) î: as in pennis for pennaïs, for penna-i-bus.

2d, A and O.

(1) â: as in mālo for maolo for mavolo.

(2) ô: as in amō for amao.

3d, A and U.

(1) â: as in amānt for ama-unt.

(2) u: as arula for ara-ula.

(3) au and ô: as lotum for lautum (for lavatum from lavo, to wash), and sodes for si audes.

(4) ê: as obedio for ob-audio.

II. E.

1st, E and I.

(1) ê: as docēs for doce-is, debeo for de-hibeo.

(2) î: as pernicii for pernicieï.

2d, E and O.

(1) eo: as in moneo, equuleo, leo.

(2) o: as speciosus for specie-osus.

III. I.

I and E.

(1) ïe: as in audies.

(2) î: as vestībam for vestiebam.

IV. O.

1st. O and A.

(1) oa: as in coalesco, =con+alesco.

(2) ô: as in côgo =con+ago.

2d, O and I.

(1) î: as in lîber, free, from archaic loibesus (and afterwards loiberus, liberus, and liber) cf. Gr. ἐλεύθερος. So, also, in the 2d declension, genitive form in i, for ois, as in domini, for domino-is. Cf. in same way L. supercilium with Gr. κοῖλον and L. coelum.

(2) ô: as in dative dominō for domino-i and bôbus for boibus for bovibus, nôsti, etc.

(3) u: as in plurimus for archaic ploiru-

mus, and prudens for providens, bubus for bovibus, as well as bobus.

v. U and A.

e as in quat*e*r for orig. quatuor-ies; and so quaterni, etc.

The vowel-systems of the three classical languages have been hitherto considered structurally. We turn now to the next division of our subject.

Secondly. The vowel-systems of the classical languages, pathologically considered.

The pathology of human speech, if not so various in its forms as that of the human body, is yet quite as clear and distinct a part of its true history and philosophy.

1st. The doctrine of counterpoises in derived forms. The whole system of checks and balances adopted by the Greeks, in the lengthening and shortening of words, was full of the beautiful effects of phonetic art.

The following are the principal modes in which, when words were lengthened in derived forms, they were at the same time, by way of counterpoise, lightened, in respect to the mechanical weight of one or more of their syllables.

§ 1. In a reduplicated syllable, one or both of the vowels reduplicated is generally shortened, in both Greek and Latin; so as to balance, by less weight within, the increased volume of the word without; as in *λέλυκα*, perf. of *λύω*, and *γέγραφα* of *γράφω*, and

cĕcĭdi and tĕtĭgi, perfs. of cado and tango. A counter effect seems indeed to have been sought, or at least allowed, by the Greeks in a few words within a limited range, the philosophical or normal boundaries of which it is not easy, in all respects, to define, as in *τέτροφα, λέλοιπα, ἑώρακα* from *τρέφω, λείπω*, and *ὁράω*. What the necessity was, which the Greek ear felt, for lengthening the radical vowel, in a few exceptional cases like these, it is difficult to say; unless it was the desire to give additional phonetic importance to the radical vowel, as such, in the presence of the new one added to it. In such forms as *εἴληφα*, perf. of *λαμβάνω* (stem, *λαβ*), *εἴληχα* (*λαγχάνω*), *εἴρηκα* (*ἐρέω*), the *λ* and *ρ* were dropped, as not euphonious, from the original regular forms *λέλαφα, λέλαχα*, and *ἐρέρεκα*, and the *ε* lengthened by way of compensation for the loss, which involved at once the necessity of lengthening also the radical vowel, in which the very sense of the word itself was embosomed, and so increasing its dynamical effect as to preserve its relative etymological importance.

§ 2. The vowels of prefixes and suffixes are made constitutionally short, on the same principle of preventing the addition of too great weight to the words to which they belong.

§ 3. When a preposition is prefixed to a verbal root in Latin, the radical vowel of the verb is generally weakened.

(a) A was weakened to *e*, in a close syllable, (or, a syllable ending in a consonant, whether one or more): as, in ascendo (= ad+scando) and biennium (= bis+annus). So, also, when *a* was followed by *r* it was changed by a prepositional prefix in compound forms to *e*: as, in inermis (= in+arma) and iners (=in+ars).

(b) A or *ae* and often *e* were changed to *i*: as in inhibeo (habeo), accido (cado), eminus (= e+manus), inimicus (= in+amicus), iniquus (aequus), inquiro (quaero), adimo (emo).

(c) A was also, in a few cases, changed to *u*, as in insulsus (salsus), occupo (=in+capio), insula (in sale), inculco (calx). So, in Fr. sucre and Eng. sugar (L. saccharum, from which Eng. *saccharine*) a similar change appears. In Greek, *a* was very seldom changed to either *i* or *u*.

(d) Au was also changed, sometimes to *u*, and sometimes to *o*, as in incuso (causa), includo (claudo), applodo (plaudo).

(e) O passed in some cases into *e*, as in vester, for voster, and so, veto for voto (a freq. form of voveo, sup. votum) and velim, subj. of volo, for volim; into *i*, as in cognitus (=con+(g)notus), exanimis (=ex+animus, stem animo); and into *u*, as in exsul (=ex+solum).

(f) U sometimes changed to *e*, as in dejero and pejero (juro). Cf. Eng. *trepan* (Fr. do., and It. trepano, with its Greek original τρύπανον). The influ-

ence of prepositions upon the radical vowels to which they were prefixed was much less in Greek than in Latin.*

§ 4. The weight of a person-ending often caused, in Greek, a shortening of the preceding vowel, as in the passive forms *ἵσταμαι, δίδομαι, τύπτομαι*, compared with the active forms *ἵστημι, δίδωμι*, and *τύπτω*, whose person-endings are shorter.

The effect of the person-ending on the previous radical syllable, in some of the Romanic languages, is deserving of notice here, on account of its analogy with what occurs in Greek. Thus in French, compare the *e* in tenons and acquerons, 1st pers. pl. of tenir and acquerir, with tiens and acquiers the 1st pers. singular. So also in the 3d pers. pl. pres. of verbs, as the final syllable —ent is entirely silent in pronunciation, the original radical form of the tense is restored again, as in tiennent and acquierrent. In Spanish, likewise, as in querimos, we seek, compared with quiero, I seek, the same fact appears. In German, also, the change of a radical *a* or *u* into the middle sound *ae* and *ue*, which

* The explanation of these modes of vowel-shortening in compound forms in Latin is this:—that the Romans, when adding another syllable to a word, by way of composition or reduplication, accented the syllable thus prefixed, as giving a special direction, intensification, or definition to the rest of the word; the result of which was the accentual dropping off of the remaining syllables of the word in pronunciation; or, their being shortened, or lightened in the force of their vowel elements.

the Germans call *umlaut* (change of sound), is produced by the addition of a final syllable for purposes of inflection, as in the pl. forms länder, wörter, häuser, of land, wort, and haus.

§ 5. There is a limited class of cases among consonants, where the law of counterpoises seems to be also at work in Latin; and they are all connected with the labial nasal *m*. As *m* is a stronger nasal than *n*, any change from *m* to *n*, in compound or derivative words, is of course a weakening. They are such words as clandestinus from clam (for celam from celo), tandem from tam, princeps (primo+capio), tunc (tum +ce).

There is a class of vowel-changes in Latin, that deserve to be called rather specimens of vowel-assimilation than of counterpoises; the law of change sometimes working forwards in its influence but generally backwards: as bene for bone, for bono, nihilum for ne-hilum, familia from famulus, exsilium from exsul, soboles for suboles, socordia for secordia, and similis from simul; like in Greek, *ἔννυμι* for *ἕσνυμι* and *Πελοπόννησος* for *Πέλοπος νῆσος*, as specimens of consonantal assimilation.

2d. The doctrine of compensations.

In the Greek, when letters radical to the stem were rejected from it, a compensation was made, both phonetically and graphically, to indicate the fact. Counterpoises and compensations are manifestly opposite, in

their effect, one to the other; the one preserving the proper equipoise of the different parts of a word when increased; and the other preserving its etymological integrity, so far as possible, when diminished.

In Latin, contracted syllables are long, as well as in Greek; but since there are not two modes of writing *e* and *o* in the former, as in the latter, and since diphthongs (as *ει* and *ου*) are not used to indicate for ever alike the contracted and uncontracted constitution of such words or parts of words; both the fact and the forms of compensative influences are much clearer in Greek than in Latin, and indeed in Sanskrit also. Numerous are the instances in Latin of the lengthening of a vowel after the rejection of one or more consonants, as in junior, (for juvenior), malo, (for magis volo), biga, (for bijuga), but seldom is their loss represented by a diphthong. Vowels are thrown out of derived forms in Latin at times, with absolute indifference apparently to their formal value, as in actrix, (for actorix), magistra, (for magistera), posse, (for potis esse). In Sanskrit the compensation for rejected consonants by lengthened vowel-forms occurs, only on a very limited scale. But in Greek the changes in the radical constitution of words are embalmed in their resultant forms; and one dialect like a reflecting mirror throws its clearly revealing light upon another.

The following are the chief modes of compensation in Greek:

§ 1. The lengthening of the vowel preceding the rejected letter or letters.

The rules for lengthening vowels, compensatively, are the following:

Short *ă* is generally made long *ā*, or *η*, and dialectically sometimes *αι*, and, if a monosyllable, circumflexed, as (*ᾱ̃*) in *πᾶς* for *πᾶντς*; but otherwise not in a final syllable, as in *τύψας* for *τύψαντς*.

Short *ĕ* becomes *η* or *ει*, as in *ποιμήν* for *ποιμένς*, *εἰμί* for *ἐσμί*, *εἷς* for *ἕνς*, *εἰς*, into, for *ἐντς*, and also the participle suffix *-εις* for *-εντς*, as in *τυφθείς* for *τυφθέντς*.

O generally becomes *ου*, but frequently also *ω*, as in *τύπτουσι* for *τύπτοντι*, and *τύπτων* for *τύπτοντς*. In the nominative forms of the 3d declension abundant instances occur of vowel-compensations for the withdrawal of the gender-sign *ς*, and often of other letters with it: as *γέρων* for *γέροντς*, *κτείς* for *κτένς*, *ὀδούς* for *ὀδόντς*, *τετυφώς* for *τετυφότς*. In the dat. pl. also of nouns and adjectives of the third declension, similar compensative forms occur, as *λέουσι* for *λέοντσι*, *τιθεῖσι* for *τιθέντσι*; and in the 3d pers. pl. of verbs, as in *λύουσι*, *λύωσι* and *λελύκασι*, for *λύοντι*, *λύωντι* and *λελύκαντι*. In the 1st aor. forms also of liquid verbs the original form is strongly represented by a compensative one: as, *ἤγγειλα*, *ἔμεινα*, *ἔφηνα*, for earlier *ἤγγελσα*, *ἔμενσα* and *ἔφανσα*, from *ἀγγέλλω*, *μένω* and *φαίνω*.

I and *u* are simply lengthened. So also in French, in shortening original Latin forms from two or more syllables to one, the radical vowel is often diphthongized by way of compensation, as in loin (from longus); foin (fenum); croire (credere); aimer (amare); gloire (gloria); sain (sanus).

§ 2. When, in a medial or final syllable, an aspirate was rejected, instead of being entirely thrown away, it was transferred in Greek to a preceding or succeeding syllable, as in θρίξ (stem, τριχ), gen. τριχός, τρέφω, fut. θρέψω, ταχύς, comp. θάσσων, and πάσχω (stem, πάθ) for πάθσκω. Whether the reason for thus transferring and preserving the aspirate, was one of an etymological or phonetic kind, it is difficult to say.

In English, as in French, compensation is made in pronunciation, although not graphically, for the rejection of the sound of a final letter, as in robe compared with rob, and smoke compared with mock.

The Dorians much preferred to elongate the remaining vowels of abridged or mutilated words to diphthongizing them.

3d. Variations in the root-vowel, for other reasons than those of counterpoise or compensation.

The most mobile of all the vowels in radical forms is *e*, which when changed in derivatives is usually converted into *o*. In Latin, the interchange of *e* and *o*, in this way, occurs but seldom, compared with the Greek;

yet it does appear in a few instances, as in celare and color, metior and modus, necto and nodus, pendo and pondus, tego and toga, sequor and socius, sedeo and sodalis, bene and bonus. (Cf. in Eng. *bear* and *borne*, *shear* and *shorn*, *tear* and *torn*, from corresponding German forms), and also *wear*, *weary*, *worn*, and *worry*. In Greek, however, such variations are abundant, not only in verbs and their nominal derivatives, as in λέγω and λόγος, τρέχω and τρόχος; but also in different parts of the same verb, in several instances, to denote differences of time, as in τρέπω, Aor. ἔτραπον, perf. τέτροφα. The range of these transmutations, in Greek, is bounded by the three hard vowels, short ᾰ, ε, and *o*.

The change of the radical vowel, in such perfect forms in Latin as cepi, perf. of capio, egi, perf. of ago, and feci, perf. of facio, is of another origin than that spoken of above; as they are but abbreviations of reduplicated forms: cepi being contracted from a fuller form cecipi (for cecapi); egi from e-agi; and feci from fefici (for fefaci).

Interchanges, like those of *a*, *e*, and *o* in Greek, occur in some of the modern languages of Europe, from the influence of assimilation, as among the Hungarians and Turks, who have both hard and weak forms of words, all the succeeding syllables of which accommodate themselves, in reference to their vowels, to that of the first syllable, and become, according as that is hard or soft, *ó*, *o*, *u*, *e*, *oe*, or *ue*.

4th. Contracted forms.

These arise generally from the rejection of one vowel before or after another; but sometimes also from the rejection of an entire syllable of two or more letters.

Abridged forms are abundant in both Greek and Latin. The early Alexandrian grammarians, who invented the whole system of written accents, for the purpose of preserving to posterity their loved old mother-tongue as unimpaired as possible, even in its minutest features, were exceedingly careful to show in certain cases by the circumflex accent,* when original forms had been mutilated, that such was the fact. The service that they thus unconsciously rendered to philology, in connection with its Sanskrit features and in illustration of them, is for value like that of Homer, in preserving for us the full Ionic forms of his day; which show what the Greek in its medial transition-state was, when decided changes had begun, and old and new forms were struggling together for the mastery; and so make all the more certain the line of connection between the past and the present: the primitive mother-language of the Indo-European family and all its modern representatives.

A contraction is always an etymological contrivance: a plan for removing a difficulty; and that difficulty is an hiatus which, whether for uttering or hearing, is

* A similar etymological instinct is apparent in French in the so common use of the circumflex accent for a deleted *s*.

alike disagreeable. A love of variety is not only everywhere exhibited by the Deity himself, in his works, but has been purposely also planted by him in the very constitution of our nature. We do not naturally like to make the same effort, with the same vocal organ, twice in immediate succession; nor does the ear receive with pleasure a repetitious impression of the same sort upon the tympanum. Contractions, accordingly, somewhat like slurs in music, serve to make the passage more smooth from one point to another, in the flow of speech and of feeling. Diphthongs are the combination of two vowels, open and close, into one sound. Synizesis is the pronunciation of two syllables (not diphthongized) as one. Synaeresis is the prosodial contraction in a given case of two vowels elsewhere pronounced as such into one syllable. Crasis (mingling) is the blending of the final and initial vowels of two successive words into one vowel or diphthong.

The forms of contraction and its principles were presented so fully, under the subject of diphthongation, as to need no further treatment.

A few additional examples of contracted forms in Latin will be of profit, perhaps, as well as interest here: as, *palma* (Gr. *παλάμη*); *bellus* (for benulus); *benignus* (=benus—for bonus— +genus; cf. malignus = malus+genus); *centuria* (= centum+viri); *corolla* (for coronula, from corona); *copia* (= co-opia: cf. ops); *cuncti* (= co-juncti); *debere* (= de+ha-

bere); *extemplo* (for extempulo); *lac* (stem lact for glact, Gr. *γάλα*, stem *γάλακτ*); *jubere* (= jus+habere); *motus* (for movtus); *mulus*, for misculus, (miscere); *nemo* (= ne+homo); *nonus*, for novenus, and *nongenti* for novemgenti; *probrum* (for prohibrum, for prohibium); *propter* (for prope-ter); *puella* (for puerula); *rursus* (=re+versus); *sella* (for sedela); *sinciput* (= semi+caput); *sumo* (= sub+emo); *surgo* (= sub+rego); *summus* (for supimus); *udus* (for uvidus); *vendo* (= venum+do).

5th. Strengthened forms.

Vowels may be strengthened in two ways: first, simply; that is, in a stronger utterance of the same sound by its greater prolongation or more forcible enunciation, as in long *a*, *e*, *i*, *o*, compared with the shorter ones; and secondly, by compounding another sound with them, as in diphthongs. The two combining vowels, which are thus united with others in one emission of the voice, are *i* and *u*. Greater vocal emphasis is given to sounds thus agglutinated; and what Goethe says, is proved true, that "a diphthong is an act of pathos in speech."*

In such words as *χαίρω* (stem, *χαρ*) for *χαριω*, *ἀμείνων* (stem, *ἀμεν*) for *ἀμενιων*, *τείνω* stem, (*τεν*)

* Vowels are sometimes diphthongized in English which in the original radical form are simple: as *vaunt* (Fr. vanter, Ital. vantare from M. L. vanitare, from L. vanus), and *avaunt* (Fr. avant=L. ab + ante, lit. from before.)

for *τενιω*, *φαίνω* (stem, *φαν*) for *φανιω*, we have by a metathesis of the *ι*, a strengthened radical vowel, in a class of original forms, that, when having *γ*, *κ*, or *χ* before *ι*, are changed to *σσ*, as in *τάσσω* for *ταγιω* and *ἥσσων* for *ἡκιων*.

The mode of strengthening vowel-forms has been discussed sufficiently, under the head of diphthongs; and the enumeration of this class of vowel-changes is made here, more for its significance as a part of a true analysis of our subject, than for any other reason.

6th. Weakened forms.

§ 1. All vowel-changes made as counterpoises are weakenings of the original radical forms.

§ 2. Original forms were also weakened, sometimes, by the rejection entirely of a radical vowel, as in L. sum for esum(i) (old Gr., *ἐσμί*, Sk. asmi). Similarly, the Eng. word *stranger* (L. extraneus, Sp. estrangero) has lost the radical *e*, which yet, in the verb estrange, is still preserved.

7th. Euphonic additions.

§ 1. Euphonic prefixes. In Greek, *α*, *ε*, and *ο* were often prefixed to words, in order to give them greater volume to the ear. So, in old French, *e* was often prefixed to L. words naturalized in the language, beginning with *s* before a consonant (especially *t*), for the better vocalization of the sibilant: as indeed in Spanish always; where initial *s* occurs, only before vowels. Hence come in English so many double forms

of the same ultimate word:—one derived immediately from the Latin and the other mediately through the French: as, special and especial; stable and establish; state and estate.

The following are specimens of such additions in Greek:

	SANSKRIT.	GREEK.	LATIN.
a.	mê, to exchange.	ἀμεύειν & ἀμείβειν	meare & movere.
"	mrij, to wipe off, *or* away.	ἀμέλγειν	mulgere.
e.	laghu-s, light.	ἐλαφρός, ἐλαχύς	levis.
"	mama (*or*, me) of me.	ἐμοῦ	mei.
"	rohita-s, red. rudhira-s, blood.	ἐρυθρός	ruber.
o.	naman, a name.	ὄνομα	nomen.
	nakha-s, a nail.	ὄνυξ	ungula.
	paschat, near, after.	ὄπισθε	post.
	raj, to rule.	ὀρέγειν	regere.
	bhru-s, the eyebrow.	ὀφρύς	frons.
	danta-s, a tooth.	ὄδους, stem ὄδοντ	dens, stem dent.

§ 2. Union vowels.

An union-vowel is an intermediate vowel, employed to connect the stem of a word and its person-ending together, with which many verbs were originally endowed in Sanskrit, Greek, and Latin. The instinct that led to its use was the desire to avoid consonantal aggregation; as, in the case of concurrent vowels the effort was natural to blend them in one, or to reject wholly the weaker of them, in order to prevent the necessity of their monotonous or difficult enunciation. Cf. the use of union-vowels, for their origin and

sense, with consonantal epenthesis, as hereafter treated. It is therefore in itself of no value whatever, either etymologically or grammatically, but only in a phonetic way, and therefore readily changeable in its form. It came however, ere long, to have as fixed and influential a status in the word,* as any of its other elements; and has served, therefore, in some cases, to complicate considerably some of the more abstruse inquiries of the scientific etymologist. Georg Curtius, in his "Die Bildung der Tempora und Modi," first opened to view the hidden riches of this department of philological investigation.

In the Greek verbs in *-μι*, the verb-stem and person-ending are joined together without any such copula: as in *τίθημι* (stem, *θε*) we have, on the one hand, the verb-stem reduplicated and its radical vowel lengthened, and on the other, the person-ending in its original unchanged form *-μι*, and nothing else. So in Latin, in such forms as est and estis; fers and fert; is, it, imus, itis, different persons of eo, ire, I go (stem, *i*), we

* Thus *ἐβούλευον*, *ἐβούλευες*, etc., analyzed becomes

Augment.	Verb-stem.	Union vowels (for indic. mood).	Person-ending.
ἐ	*βούλευ*	*ο*	*ν* (for *μι*).
ἐ	*βούλευ*	*ε*	*ς* (" *σι*).
ἐ	*βούλευ*	*ε*	wanting (" *τι*).

So in Latin, rego, in its different persons, is analyzable in the same way, as

	Verb-stem.	Union-vowel.	Person-ending.
2d pers. Sing.	reg	i	s (for si).
3d " "	reg	i	t (" ti).
3d " "	reg	u	nt (" nti).

have the different verb-stems es, fer, and i, in immediate connection with the person-endings s, t, mus, and tis, without any union-vowel. In Greek, all verbs of consonantal stems (or barytone verbs) and all pure dissyllabic verbs have union-vowels in some or all of their persons, as in Latin also have the simple verbs of the consonantal or third conjugation.

The union-vowels, called also technically, in the different moods, the mood-vowels, because varied in them respectively, especially in Greek, are in Sanskrit, *a*; in Greek *ε* and *o*, which in the subjunctive mood are lengthened into *η* and *ω*, and in the case of *o*, into *οι* in the optative mood; and in Latin *i* and *u*. In the conjugation of the contract verbs in Greek (*αω, εω, οω*), as of the 1st, 2d, and 4th conjugations in Latin *ao*, *eo*, and *io*, which are also vowel conjugations like those in Greek, the union-vowel is wanting. The stems of these verbs are all vowel-stems, or stems ending in a vowel, and remain unchanged throughout all the forms of the verb, with a few trifling exceptions, as in the 1st pers. pres. sing. of amo, which is for ama-o, and in the tense-stem of the preterite of doceo, as in docui and docueram, which are for doce-fui and doce-fueram. In early or Epic Greek, an union-vowel retained its place after the rejection of a radical *σ*, *F*, or half-vowel *y*, before another vowel and even between two vowels, as in *τύπτεο* (afterwards *τύπτου*) for *τύπτεσο* and *νέ-ε-αι* for *νέσ-ε-σαι*; but in Attic Greek, as the union-

vowel and stem-vowel of the contract verbs, coming into juxtaposition, made an hiatus which could be endured only for some etymological or other imperative reason, one of the two vowels was sacrificed to the other: sometimes the union-vowel to the stem-vowel, and sometimes the latter to the former. In *τιμά-ω*, *τιμῶ*, *τιμά-ει-ς*, *τιμᾷς*, *τιμά-ει*, *τιμᾷ*, the stem-vowel *α* is preserved, and the lengthened union-vowel *ει** thrown out; but in *τιμά-ο-μεν*, *τιμῶμεν*, the stem-vowel is sacrificed, and the union-vowel *ο* is lengthened into *ω*. The stem-vowel has, as it of course should have, the greater tenacity of the two when they come in conflict; and, except in the subjunctive mood and the participial forms, maintains its own precedence with great uniformity. In Latin also, the stem-vowels of the three vowel conjugations maintain themselves firmly before the union-vowel; so that it disappears entirely in them, except in the 3d pers. pl. of verbs in io, īre, of the 4th conjugation, as in audi-u-nt (for nti). Amo, amas, amat, are accordingly for ama-o, ama-i-s, ama-i-t; so doceo, doces, etc., are for doce-o, doce-i-s, doce-i-t; and audio is for audio, audi-i-s, audi-i-t: the union-vowel connecting the verb-stem and person-ending being as in the 3d conj. (which is the normal conjugation-form of the Latin verb) *i*, as in leg-i-s, for earlier form leg-a-si.

* The proper union-vowel being *ε*, it has been made in the 2d and 3d pers. sing. of verbs in the active voice *ει*, by way of compensation for shortening the original person-endings *-σι*, *-τι*.

III. The consonantal system of the classical languages, viewed severally.

First, Structurally. As vowels have the effect to unite the consonantal elements of words more readily together, so contrarily may consonants be said to avail to separate vowels more fully from each other.

1st. Simply. Consonants exhibit a much greater amount of vital force and endurance in passing from one age, country, or language to another than vowels, which are of a much weaker constitution. We have, indeed, in these two components of syllabication, that same mixture on a small scale of conservative and progressive, or of stable and mobile elements, which is ordained to form the steady equilibrium of the social state. The consonants or fixed conservative elements are more perpendicular in their form, longer-rooted, and of greater rigidity of position; and, when removed, are not readily rolled from their place, but rather forcibly borne away; while the vowels are easily set in motion, one upon the other, before any strong phonetic impulse to a change.

The Greek and Latin are very much alike in their consonantal systems: the Latin and Gothic less so; and the Greek and Gothic least of all.

The framework of the consonantal system of all the Indo-European languages consists of three great divisions, represented by the three leading sounds *p*, *k*, and *t*; that is, labials or lip-sounds, gutturals or

throat-sounds, and linguals or tongue-sounds, of which last the lightest and most flexible is *t*. Each of these separate orders of consonants has other cognate sounds that constitute a class with it, as:

	GREEK.	LATIN.
P.	β and ϕ.	b, f, and ph.
K.	γ and χ.	g and ch.
T.	δ and ϑ.	d and th.

Each of these classes is subdivided, in the order in which they here stand, into smooth, middle, and rough mutes. They had also, in early Greek, and have more or less now, in various languages, a breathing appropriately belonging to each class. This was with the labials the digamma *F*; with the linguals, σ; and with the gutturals, the rough breathing, our h. With the linguals coalesce also *l*, *n*, *r*; and with the labials *m*. The three fundamental vowels *a*, *i*, *u*, almost agree themselves, also, with this classification:

a (pronounced as ah) is a guttural vowel; being the mere emission of the voice through the throat with all of the vocal organs in a state of quietude except the lungs, the simplest vowel-sound that can be made.

u, pronounced as the Greek or French *u*,* is a labial vowel, as is also *o* (= *a*+*u*); while

* The French *u* may be at once rightly pronounced by fixing the mouth as if a going to whistle, or as when pouting or kissing, and, while keeping it in that position, saying *e*. It is accordingly some-

i is a high guttural vowel compared with *a*, which is a low one.

Different classes of consonants have an elective affinity, as is quite manifest in Latin, for different classes of vowels: as the gutturals for *a* (ah); the linguals and the sibilant for *ī* (Eng. *e*); and the labials for *o* and *u*. The continental vowel-sound *e* (the long flat Eng. *a*, as in plate) is medial between the guttural *a* (ah) and lingual *ī* (Eng. *e*, long); as is *o* between the guttural *a* and labial *u*. There can, of course, be organically no absolute dental vowel as such, since, in order to utter a vowel, the mouth must be open and no use is made of the teeth in its enunciation; and yet the dentals, like the linguals, find their easiest expression with the long vowel *i* (or Eng. *e*). The consonants may therefore be thus grouped:

	GREEK.	LATIN.
Palatals,	κ, γ, χ.	c, g, ch.
Dentals,	δ, τ, ϑ, λ, ν, ρ, σ.	d, t, th, l, n, r, s.
Labials,	β, π, φ, μ.	b, p, f, ph, m.

Of the three great classes of consonantal sounds, the linguals are the most light and flexible, and the gutturals the most hard and heavy; so that the labials are intermediate between them both, in ease of utterance and in degree of syllabic effect or weight. The *k*-sounds, accordingly, occupy the highest point of the

times called the pouting vowel, in reference to its form; and sometimes also, the grunting vowel, in reference to its sound.

consonantal scale for force; and the *t*- and *p*-sounds may be viewed as successive reductions of vocal force.

It has been already stated, that the consonantal elements of words form the groundwork of language, and the vowel-sounds its superficial coloring; and also that the Sanskrit is the most simple of all languages in its vowel-system; its great all-prevailing vowel being *a*, to which however the Latin and Greek languages, in their greater sensitiveness to consonantal influences of all sorts, respond at various times with the whole scale of vowel-sounds. Although, therefore, in respect to the number of its consonants, the Sanskrit is very copious, yet from the great prevalence of the *a*-sound in all its forms, it is poorer in the elements of phonetic beauty than any other language of the same family. Like tunes that must be all played upon an instrument of only one string, its consonantal effects can be developed in only one limited direction.

As in diphthongal combinations there is a stable element in union with one mobile, so, in consonantal mixtures, there occurs a similar difference of firm and weak, or of fixed and incidental. Thus the semivowels (*λ*, *μ*, *ν*, *ϱ*, *σ*) are so feeble, as their name indicates, as to be midway in strength between consonants and vowels, or, which is the same thing, to have less mechanical weight than the other consonants. The semivowels, like the vowels, can be uttered continuously, so long as the breath can be expired; while the mutes are capa-

ble in themselves alone of only one definite explosive utterance.

The lightest of all the consonants in mechanical weight, the most bodiless in sound, are *j* and *h*. In Sanskrit, *j* is so weak that it occurs even initially after *n* and *m*. Next in lightness of vocal substance are *r* and *l*, and in this order. They readily change, in different languages, into each other, as do likewise *r* and *s* in Latin; and other letters also drop from weakness into them; while, contrarily, no tendency appears anywhere to rise or harden into them. As the mutes are heavier than the semivowels, the two readily combine with each other, some in one language and others in another; while in Sanskrit, where scarcely any consonantal combination seems impossible, they are all of them, or nearly all, found in conjunction in initial syllables, as *tn*, *tm*, *ts*, *tsn*, *mm*, *ml*, *hm*, *hl*, *ddh*, *dbh*, *rdr*, *rtsn*.

There are, strictly, but two simple nasals, *m* and *n*; but in Sanskrit, by assimilation with other letters combined with them, a fivefold variety of nasals has been created. Of these *m*, the labial nasal, is stronger in mechanical force than *n*, the dental nasal. We find accordingly in Greek, when the two occur together, as they do even initially, *μ* preceding the *ν*, as a staff upon which it may lean, as in *μνάομαι* and its derivatives, and also *μνίον* and *μνόος*. In Latin no consonant can precede a nasal in the same syllable, except

g; and this occurs only before *n*, as in gnarus and gnosco, the archaic form of nosco (cf. *γιγνώσκω*). The compound nasal *ng* (as in our word anger), is found abundantly, as in German and English, so also in both Greek and Latin; as in *ἄγγελος* and L. longus.

2d. In combination. The modes of consonantal combination are threefold:

§ 1. The concurrence of any two different consonants.

§ 2. The duplication or gemination of the same consonant. With the exception of a few half dozen cases like *Βάκχος*, *Σαπφώ*, *τέττα*, &c., gemination is in Greek the result of assimilation, as in *ἵππος*, for *ἵπϝος*, for *ἴκϝος* (Sk. aśva-s), *ὄππως* for *ὅτπως*, *τέτταρες* for *τέτϝαρες*.

§ 3. The union of two consonants into one compound sound, as *ψ* (*π*+*σ*), *ξ* (*κ*+*σ*), *ζ* (*σ*+*δ*). As *ζ* so abundantly represents (in Greek) the Sk. *j* and L. *j*, it is probable that its sound was dsh or *j*.

Consonants blending into one sound may be compared with those standing together uncombined, as a diphthong compares with two vowels separated from each other by diæresis, as *παῖς* with *παϊ̈ς*.

It is in the first of the three modes of consonantal combination described, that the chief interest of the investigator lies; and this in three different directions:

(α) In reference to the beginning of words.

(β) In reference to the middle of words.

(γ) In reference to the end of words.

There will be a double advantage, it is believed, not only in form but also in fact, in surveying this part of the subject, both synthetically and analytically.

First, synthetically, or generally.

(α) In the beginning of words.

Initial combinations of consonants are much more varied and abundant in Greek than in Latin; as the Greeks were specially fond of strong initial syllables. Besides those to be found in Latin, the following also occur: βδ, as βδέω; γδ, γδοῦπος; δμ, δμωή; δν, δνόφος (in which the δ is not radical, the word representing Sk. nabha-s = na, not and bhas, to shine); δρ, δράω; κμ, κμητός; κν, κνάω; κτ, κτάομαι; μν, μνᾶ; πν, πνίγω; πτ, πτύω; τμ, τμήγω; τλ, τλάω; θν, θνητός and φθ, φθάνω; and likewise the double consonants ξ (κ, γ, χ, and σ) and ζ (σ and δ) as in ξένος and ζάω. In Latin, not only would all of the above initial combinations be abnormal; but there is also very much less fondness for any such combinations generally, except when the second letter is a liquid; and then the first is always one of the labials (*b*, *f*, or *p*) or of the gutturals (*c* or *g*), or else the letter *s* or *t*. But never, as in Greek, can *d* or *m* be initial, and at the same time be followed immediately by another consonant; or any letter come after

g or *t* in the same initial syllable but *r*. With *l* or *r* any consonant may be blended initially, except *t* and *d* with *l*. No consonant can be doubled when initial in a word; for no such duplication of a letter could be made or heard without the intervention of a vowel, which would at once destroy the very fact of its duplition in the same syllable. In some of the modern languages, indeed, as the Spanish, double letters occur initially, as in llano, plain (L. planus), and llave, a key (L. clavis); but the letter thus doubled to the eye is not also double to the ear, but a distinct letter by itself, or graphic symbol, for the representation of what is called the liquid *l*, or *ly*: llano being pronounced, as if written lyah-no, as a dissyllable.

(*β*) In the middle of words.

Consonantal combinations in the middle of words are more nearly the same in style and number, in the two languages, than in the beginning; although the range of the Greek is wider also here than that of the Latin. Thus *d* and *r*, while frequently meeting in Greek, in the middle of a word, occur in Latin in but two words, dodrans and quadrans with its derivatives; and so *bl*, *cl*, *gl*, and *ld*, and *cn* never occur in pure Latin forms that are uncompounded. Cocles, a proper name, in which *cl* occurs once, may be a contraction for caecus oculus, (cf. for form of contraction poclum and saeclum, occasional poetic forms for poculum and saeculum); or the initial *c* may represent the same

root with Sk. êka single, and be equivalent to êka+ oculus. Publius, in which *bl* also occurs once, is a contraction for Populicus, as *ld* likewise in the one word valde comes, by contraction, from valide. But how often, in Greek, do we find such combinations, in the middle of words, as *δμ, δν, κμ, κν, πν, τμ, τν, τλ, σγ, σϑ, σϑλ, σμ,* as in *ἴδμεν, ἕδνα, ἀκμή, ὄκνος, ὕπνος, ἀτμός, φάτνη, Ἄτλας, μίσγομαι, λοῖσθος, ἐσθλός, ὀσμή.* Triconsonantal combinations, except when the last consonant was a liquid, which occur indeed seldom except by composition, were displeasing to the Greek ear; and hence the rejection of *σ* in such forms as *τέτυφϑε* for *τέτυφσϑε* and *τέτυφϑαι* for *τέτυφσϑαι,* and so with the rejection of *ν* from *σύν* in composition with words beginning with *σκ, σπ, στ,* as in *σύστασις* for *σύνστασις.*

The duplication of the same letter, in the middle of a word, does not occur in Latin, on any such scale as in the Greek. The letters *d, f, g, l, m, n, p, r, s, t* are indeed often thus duplicated, but almost always only because of a prepositional prefix whose first letter is assimilated; and when duplication does occur in the middle of a word it never exists in the same syllable. In this particular the French has departed widely from the phonetic law of its parent tongue; for in French, duplicated letters in the middle of a word are put together in syllabication, undivided, with the fol

lowing vowel: thus, vaisseau is spelled vai-sseau; and fille, fi-lle.

(γ) At the end of words.

The Latin allowed here a far greater number of consonantal combinations than the Greek. In neither was the doubling of the same letter when final, so common in the Teutonic languages, allowed. Mel accordingly (stem, mell, Gr. *μέλιτ*), fel (stem, fell), and os, a bone (stem, oss, for oste, Gr. *ὀστέ-ον*, Sk. asthi), each gave up in the nominative, their final radical letter under the force of this law. Of all combinations of final letters in verb-forms, that of -nt was the favorite in this language. In nouns, *s*, preceded by a liquid, as in mens and pars, or, itself compounded with a guttural, and then so preceded, as in arx, lanx, etc., occurred quite frequently.

In Greek, the addition of the gender sign *σ* caused at once the rejection, for the sake of euphony, of the final letter of the root, in consonantal stems, as in *ϑίς* (stem, *ϑιν*) for *ϑίνς*, *πᾶς* (stem, *παντ*) for *πάντς*, *λαμπάς* for *λαμπάδς*.

The most frequent of all consonantal combinations are those of mutes with liquids, or with the semivowel *s*.

Mutes combine with liquids on the principle that, in the beginning of words, the mutes must precede the liquids; while in the middle and end, contrarily, the liquids must precede the mutes; or, which is the same

thing in effect, the liquid must always be in immediate connection with its syllabic vowel, whether preceding or following it, as in artem and trado. In neither the Greek nor Latin can one of the semivowels *l*, *n*, *r*, or the letter *h* be combined vocally, as first of the two in the same syllable, with any of the mutes.

Secondly: analytically, or, particularly.

1st. The combination of mutes and liquids.

(1.) Mutes and liquids in the beginning of words.

§ 1. *l*. In Greek and Latin we have *bl*, *pl*, *fl* (*φλ*), *gl*, *cl*, (*kl*), *χλ*, and in Greek alone *τλ* (*τλητός*) and *θλ* (*θλάω*).

§ 2. *m*. In Greek only, we find *δμ* (*δμάω*), *τμ* (*τμήγω*), *κμ* (*κμητός*).

§ 3. *n*. In Greek and Latin gn (*γνῶσις*, gnosco), and in Greek *κν* (*κνάπτω*); as also dental and labial combinations with *ν*, as *δνόφος*, *θν* (*θνητός*), *πν* (*πνεύμα*).

§ 4. *r*. In both languages, the mutes generally are capable of uniting initially with *r*.

The combinations with *l* and *r* are most abundant.

(2.) Mutes and liquids in the middle and end of words.

In both Greek and Latin they occur abundantly in the middle of words; where they can stand between two vowels.

In Latin, some combinations of the kind are found at the end of words, but not in Greek: as, *lt* (vult), *rt*

(fert), *nc* (nunc), *nt* (amant). In both Sanskrit and Greek a radical *t* has disappeared from the 3d pers. pl. of the historical tenses, as in Greek *αν* and *ον*, in *ἔτυψαν* and *ἔτυπτον*. In union with final *s*, the same combinations and quite a wide range of others can also be found in both Greek and Latin, as *rb* in urbs, *rc* in arx, *lc* in calx, *nc* in lanx, *rt* in ars, etc. The Greek is in strong contrast with the Sanskrit and Latin in its treatment of final consonants. While at the beginning of words it retained and even strengthened their consonantal elements; it rejected them at the end for euphonic purposes with the utmost indifference to their etymological value. In *ἅλς*, *μάκαρς* (Aeol. for *μάκαρ*), *πείρινς*, *ἔλμινς* and *Τίρυνς* we have a few solitary instances of *σ* final in combination with a liquid in Greek; with *ξ* also final (composed etymologically of a *κ* mute and *ς*) we find a nasal gamma and the liquid *ρ* sometimes combined, as in *λύγξ*, *φάρυγξ* and *δόρξ*.

2d. The combination of different consonants with *s*.

(1.) *S* can precede mutes in the beginning and end of words. If it follows them, it unites with them into a double consonant. It combines most abundantly with several consonants at the beginning of words.

§ 1. We find in both Greek and Latin, *sp*, *st*, *sc* (*sk*), occurring initially, and each admitting an *l* also in threefold combination: like, for consonants, the triphthongal combinations among vowels (as *εοι*, *εαι*),

sometimes found in Greek. The following triconsonantal mixtures are found accordingly in Greek and Latin respectively: spl (*σπλάγχνον* and splendeo); spr (spretus); stl (*στλεγγίς* and stlembus); str (*στρώννυμι*, stratus); skl (*σκληρός*); scr (scribo); skn (*σκνίπτω*). In the Greek we find also *σ*, in combination with the aspirates, as *σφ*, *σθ*, *σχ*, as in *σφήξ*, *σθένος*, *σχαδών*; and *σφρ*, as in *σφραγίς*. There is but one word in Sanskrit (strī, a woman, contracted from sôtri) that begins with three consonants in combination.

§ 2. In the end of words, *st*, in which the sibilant precedes the mute, occurs in Latin (ast), but not in Greek. With the mute preceding *s*, we have in Greek *ψ* and *ξ*. As for *ζ*, while it represents *σδ*, it never does *δς*. In Latin, besides *x* (=*c*+*s* and *g*+*s*), we find also *bs*, as in coelebs.

(2.) The combination of *s* with liquids is of two kinds:

§ 1. In the beginning of words, *σ* can precede *μ* in Greek, as in *σμάω*. In suadeo and suavis in Latin, which are of one and the same ultimate radication (cf. Sk. svad and svadu-s and Gr. *ἡδύς* for *σϜηδύς*) we have *s* preceding the liquid *v*-sound.

§ 2. At the end of words, in the combination of *s* with a liquid the liquid must precede. The only combinations of this kind in Greek are those in *λς* and *νς*,

as in ἅλς and ἕλμινς; and in Latin, those in *ns* and *rs*, as in mons and pars.

§ 3. In some Gr. words an original initial σ has disappeared, as νυός, (L. nurus, Sk. snuça, Gm. schnur), ῥέω for ῥέϝω (Sk. sravami) and νιφάς, Sk. snih: cf. Gm. schnee). Cf. ῥοφέω and. L. sorbeo.

3d. The combination of two mutes.

This is of more infrequent occurrence than the other combinations. The classes of mutes that thus unite together are always either labials or palatals, on the one hand, and dentals, on the other; and they must always be homogeneous, in reference to being smooth, middle, or rough. The combinations of this kind, and the only ones that occur in Greek, in the beginning and middle of words, are the following: βδ, γδ, πτ, κτ, φϑ, χϑ. Of these, γδ occurs initially but in one word and its derivatives in Homeric Greek, γδοῦπος. Not one of these consonants can occur in Latin, in the beginning or end of words, but only in the middle; where bd, pt, and ct (kt) are to be frequently found. Here too the law of homogeneousness is in force, as in scriptum (stem, scrib), and rectum (stem, reg).

Harsh consonantal combinations are not only allowable in Sanskrit, but are even very abundant; while in Greek and Latin they were commonly avoided. Excepting the verb-roots ἐσ- to be, and ἰδ- to see, in Greek; and es- to be, fer-, to bear, and also vel-,

to wish, in Latin, no verb having a consonantal stem can have a person-ending attached to it in any tense, in either language, without the intervention of an union-vowel, except in the perfect passive in Greek; where, when the person-ending is affixed, the final consonant of the stem is modified, and harmonized euphonically with the initial consonant of the personal suffix. In Sanskrit, such unharmonized forms as *τέτυπμαι, τέτριβμαι, πέπλεκμαι, τέτυχμαι,* would be entirely proper; but not in Greek, where they are changed immediately by the inexorable laws of phonetic instinct to *τέτυμμαι, τέτριμμαι, πέπλεγμαι,* and *τέτυγμαι.*

A syllable is, as the word in its very etymology (*συν* and *λαμβάνω*, I take together) defines itself to be, the taking together of a consonant and a vowel for the production of one whole united sound. Says Heyse, no less quaintly than truly: "a mere vowel forms a naked syllable: united with a consonant, the syllable is clothed. When a consonant precedes the vowel, the syllable is open, and closed, when it follows; while, when having a consonant both before and after it, it is enclosed." Syllables, alone or in combination, form all the varieties and uses of words. In every language words can end in vowels. As for consonants, the liquids and *s* can freely stand at the end of words; and, in a few words, *b, c, d,* and *t,* as in the prepositions, are found as final letters. In Greek, only *σ* and

the liquids ν and ϱ are found, except ϰ in a few particles.

THE SANSKRIT CONSONANTAL SYSTEM.

In Sanskrit, the consonants are arranged according to the organs used in uttering them, into five classes. A sixth class is adopted to include the semivowels, and a seventh, the sibilants and *h*. In the first five classes, the single letters are so arranged, that the first are the hard, the medials and their aspirates; and next, the soft, the medials and their aspirates; each class being completed by its nasal. The nasals belong, like the vowels and semivowels, to the soft, and the sibilants to the hard. Every medial letter has its corresponding aspirate. The aspirates are pronounced, with a clearly audible *h*, and are easily exchanged with each other, as in bhar and dhar, to bear, and also han and dhan, to kill.

Before, however, enumerating the different classes of consonants in Sanskrit, in reference especially to their correspondents in Greek and Latin, it will be well to consider carefully a synopsis of the general consonantal system of the Indo-European languages, prepared by Heyse, who is not only one of the latest writers on phonetics, but also one of the best, on those parts of the science which he touches. It is designed to be a complete view of the true consonantal system, on which, in various degrees, the different languages

of the Indo-European family are formed; no one of them exhibiting the whole of it; but, as in the stratified records of geology, the parts of the system are furnished, each in their appropriate place, from different directions.

A. Continuous sounds.

	Lip-sounds.	Teeth-sounds.	Roof-sounds.
I. Breath-sounds, or, breathings and sibilants: incomplete articulation, expressed by breathing.	f,	sharp s,	ch,
II. Voice-sounds, or, intonated consonants.			
1st, Half-vowels: incomplete articulation, expressed by the voice.	v,	z,	j,
2d, Liquids: complete articulation, expressed by the voice;			
as (1) made by the mouth, orals;		l,	r;
as (2) made by the nose, nasals;	m	n,*	ng;

B. Explosive sounds.

III. Silent or paralyzed sounds.

Mutes: complete articulation, with accompanying breath.

(1) With the soft breathing.

* Rapp distinguishes the nasals and liquids as consonants, which draw in the breath or at least hold it back, while the others drive it forth.

	Lip-sounds.	Teeth-sounds.	Roof-sounds.
(a) weak (middle):	b,	d,	g.
(b) hard (smooth):	p,	t,	k.

(2) With the rough breathing.

Aspirates:

(a) weak, bh, dh, gh.

(b) hard, ph (φ), th (ϑ) kh (χ).

All the above consonants are pure or simple. The entire system is developed in no one, by itself, of the old or new European languages; but to the fullest degree in the Sanskrit.

The Sanskrit alphabet expresses in its consonantal elements beyond that of any other language the nicest gradations of sound.

The different classes of consonants in the Sanskrit are as follows:

(1) Gutturals. These are *k*, *kh*, *g*, *gh*, and *n* (pronounced like our nasal *n* in *ng* and *nk*, as in sing and sink). This nasal *n* is found only before gutturals: as in the middle of a word, or at the end of a word in place of *m*, if that word is succeeded immediately by one beginning with a guttural. *K* is represented, in Greek, by κ, and in Latin by *c* (*k*) and *q*: as in Sk. kapâla-s, the skull, Gr. κεφαλή; and L. caput. Kh is represented, in Greek, by χ: as in Sk. nakha-s, a nail, Gr. ὄνυξ stem ὄνυχ (the *o* being euphonic); and so, khan, to dig, Gr. χαίνειν, pure stem χαν. *G* is equivalent to the same sound in Greek and Latin: as

in Sk. sthag, to cover, Gr. *στέγω*, L. tego. *Gh*, as in Sk. gharma-s, Gr. *θερμός*, L. formus, Eng. warmth, is represented by the aspirates of different organs in other languages. In the case of laghu-s, light, it is represented, in Latin, by the labial *v*, in the word levis, light; while yet in Gm. leicht and Eng. *light*, the original guttural form is preserved.

(2) Palatals. These are *ch*, *chh*, *j*, *jh*, and *n*. This class of consonants may be viewed as derivative from the preceding, and but as a mere softened form of it. They occur only before vowels and weak consonants, as semivowels and nasals; while before strong consonants they fall back at once into the class of gutturals from which they came. In the various cognate languages we find this class of letters represented oftenest by gutturals, as is especially the fact in German; next, by labials, on account of the mutual etymological sympathy so apparent in various languages between gutturals and labials; next in frequency, by some *t*-sound, as this is the initial element of the palatal sounds generally; and, last of all, by the sibilants. Thus compare

SANSKRIT.	GREEK.	LATIN.
panchan, five.	*πέντε*	quinque.
pachâmi, I cook.	*πέσσω* (for *πέσσομι*)	coquo (for coquami).
jânu, the knee.	*γόνυ*	genu.
jam, to unite with	*γαμεῖν*	

Chh finds its equivalent, in Greek and Latin, in *σκ* and *sc*: as in chhâyâ, a shadow (for earlier skâyâ) and

σκιά; and also in chhid, to divide, and L. scindo (for scindami) (stems scid and scind); chhauna, a covering, and *σκηνή*, a tent, as well as chhali and *σκύλος*, the hide of an animal. When terminal in a root, it appears as *g*: as in Sk. prachh, to ask; L. rogo for progo, stem prog (cf. also L. precor, Eng. *pray*), and Gm. fragen.

(3) Linguals of a special sort, peculiar to the Sanskrit. These are written as *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, each, as here, subdotted, to distinguish them from the ordinary dentals having the same symbols in their natural form.

(4) Dentals. This class embraces the common linguals of other languages, both simple and compound: as *d*, *dh*, *t*, *th*, and *n*. *D* is sometimes interchanged with *l* in Greek and Latin: as in *δάκρυμα*, a tear, and L. lacryma for dacryma; *δαήρ* (for *δαϜήρ*), a brother-in-law, and L. levir (Sk. dêvara-s); and L. lingua, the tongue, archaic, dingua; and *δάφνη*, a laurel, with its parallel form *λάφνη*. Bopp regards similarly, and for good analogical reasons, therefore, *λαμπάς* as representing the Sk. dîpa-s, a lamp, in a strengthened form; and so, he compares the ending *-λικος* in *ἥλικος* with drisa, Prâkrit disa, meaning like. Compare perhaps also, in the same way, lorum, a thong, with *δορά*, a skin. The Sk. *d*, besides being represented by its own simple equivalent in Greek and Latin, is, like *dh*, often represented by *θ* in Greek; while *dh* itself, in addition to such an equivalent in

Greek, is represented, also, by *f* and *b* in Latin. Thus compare:

SANSKRIT.	GREEK.	LATIN.
dêva-s, a shining one.	θεός.	deus.
dvar, a door.	θύρα.	
duhitri, a daughter.	θύγατηρ.	
dadhâmi, I place; stem, dhâ.	τίθημι, stem, θε.	
madhu, an intoxicating drink.	μέθυ.	mel.
dhuma-s, smoke.	θυμός.	fumus.
ûdhar, a teat.	οὖθαρ.	uber.

Th, in Sanskrit, is never represented by θ in the Greek, but always by τ: as, in Sk., stha, to stand, (in the present form, tishthami, I stand) compared with ἵστημι (for σίστημι root, στα), L. sto, stare, (stem, sta.) So, compare Sk. asthi, a bone, with ὀστέον, L. os, stem, oss for oste; and also Sk. rath, a carriage, L. rota, a wheel.

(5) Labials. These are *p*, *ph*, *b*, *bh*, and *m*. *Ph* occurs rarely, while *bh* is, like *dh*, of frequent occurrence. In Greek, φ, and in Latin, *f*, represent, commonly, this aspirate, as in Sk. bhar, to bear, Gr φέρω, L. fero; and also in bhû, to be, Gr. φύω, L. fui. In the Germanic languages, Sk. *bh* becomes also *b*, as in (ge)bären, to bring forth, Eng. *bear*; compare, also, Gm. fahren, to carry, Eng. *ferry*; and Gm. bin, I am, Eng. *be*, and Sk. bhû.

In the dative plural ending -bus, Sk. -bhyas, we see *bh* represented by *b*, as its equivalent in Latin. In

the interior of a word, indeed, the Latin prefers the medial labial *b* to the aspirates. Compare, in connection with Sk. tubhyam, to thee, L. tibi ; also, Sk. abhi, both, Gr. ἄμφω, and L. ambo; and Sk. nabha-s, rabh and lubhyati with their Latin equivalents, nubes, a cloud, rabies, rage, and lubet or libet, it pleases. Sk. *p*, *b*, and *m* are each abundantly represented by their own simple equivalents in Greek and Latin.

(6) Semivowels. These are *y*, *r*, *l*, *v*. *Y* is, in sound, our *y*, as in year. In Prâkrit, as in Persian and Latin, it often passes into *j* ; as in Sk. yuvan, young, Persian javân, L. juvenis. In Greek, its equivalent is ζ. Thus compare yuj, to bind, and ζευγνύναι and ζωννύναι, L. jungere, stem, jung and jug, as in jungo, and jugum ; also, Sk. yava, barley, and ζέα for ζέϝα ; as also Sk. yas and ζεῖν, to boil. So the termination -αζω (for -αζαμι) corresponds with the similar Sk. verbal ending -ayâmi. *R* is commonly represented by *r* in the other languages ; and *l* sometimes passes over into *r* in them : as in Sk. lup and lump, to break, L. rumpo, perf. rupi. *V* has the sound of our English *v*, except after consonants, as in tvâm, where it is sounded like *w*. Neither *v* nor *y* can stand at the end of a word, since the voice cannot rest on them. As the semivowels are of so flexible and flowing a nature, they easily interchange one with the other, in the different languages, as not only an original *l* with *r*, as has been already indicated, but also an original *n* with

l. Thus compare Sk. anya-s, another, and Gr. ἄλλος (for ἄλιος) and L. alius; and also Sk. antara-s, and L. alter.

(7) Sibilants. These are *ç*, *sh*, and *s*. *H* is also classified here. The sibilant *ç* is very slightly aspirated. It appears to have sprung from an original *k*; and, in Greek and Latin, *k* and *c* regularly correspond with it. The Gothic substitutes for it *h*, while the Lithuanian represents it by a compound sibilant *sz*, pronounced like our *sh*. Thus Sk. çvan, a dog, gen. çunas, is Gr. κύων, gen. κυνός; Goth. hunds; and, Lith. szuo, gen. szuns. So, açva-s, a horse, is, L. equus (pronounced, originally, as if written ekus) and Lith. aszwa. At the end of a word, and in the middle before strong consonants, it usually reverts to its original *k*-sound. With the tendency of this sibilant to vibrate between a hard and soft sound, compare the double sound of *c* in our language, as *s* and *k*, or hard and soft; as, likewise, in the French. In Italian, also, it has a double sound, as *k* and *ch*.

The sibilant *sh* is pronounced as in English. Combined with *k* as in *ksh*, it is represented, in Greek, by ξ, and in Latin by *x*: as, in Sk. dakshina-s, Gr. δεξιός L. dexter, Lith. deszine. It occurs sometimes initially and sometimes terminally: as in shash, six; where it is represented, when initial, by *s* in Latin and the aspirate in Greek; and when terminal by *x* (ξ) in both lan guages; as in ἕξ and L. sex; compare Lith. szeszi. At the end of a word, and in the middle before a strong

consonant, as *t* and *th*, it passes into *k* and *t* in Sanskrit. So, in Greek ὀκτώ, L. octo ; Italian otto, as compared with the Sk. ashtau, eight, a similar style of interchanges appears in the other languages. The sibilant *s* is the ordinary *s* of other languages. It is changed, in different cases, according to special euphonic rules, into *ç*, *sh*, *r*, and other letters, and only remains unaltered before *t* and *th*.

H was never admitted at the end of words, or in the middle before strong consonants. When coming into such positions or conjunctions, it passed, according to definite rules, into subdotted *ṭ* or *ḍ*, *k* or *g* ; which it would be of no value to state or illustrate here, as they lie so exclusively within the bounds of specific Sanskrit scholarship, as such. The Sk. *h* is represented, often, by *κ* in Greek and *c* in Latin : as in Sk. hard, hrid, and hridaya, the heart ; Gr. καρδία and κῆρ, L. cor, stem cord, with which compare Goth. hairto ; Gm. hertz ; Eng. heart ; and Lith. szirdis. In Greek, *χ* is often, also, the equivalent of the Sk. *h* : as in Sk. hima, Gr. χείμων, L. hiems ; and also, Sk. hrish, to rejoice, Gr. χαίρω ; hansa-s, a goose, Gr. χήν, L. anser for hanser ; and Sk. hya-s, yesterday, Gr. χθές, L. heri (for hesi) ; with hesternus, the adjective form of which, compare Gm. gestern and Eng. *yester*day. No one of the Indo-European families of languages is so complete, besides the Slavic, in the number and order of its sibilants, as the Sanskrit.

2dly. The Consonantal System of the several Classical Languages, viewed pathologically.

The true laws of consonantal combinations, in reference to their proper euphonic effect, are better developed in Greek than in any, not to say all, other languages besides the Sanskrit. In no direction was their acute sense of the fitness of things more exact and artistic; and in none was their skill more vigorously employed, than in their mode of constructing word-architecture, and adorning it according to their ideas of true taste. In the forms of words that they moulded and chiselled, or, in other language, in the additions, accommodations, abrasions, contractions, and prosodial changes, that they left as the marks of their skill upon them, we see as in fixed type, the rules of art that they discovered and applied, in the mutual arrangement and harmonious distribution of sounds. Phonetic complications occur but on a very limited scale in Latin, whose laws of life and growth, in this part of its framework, are very simple.

That department of philology, which concerns itself with the affections or changes of letters and syllables, constitutes the pathology of language, and embraces the whole range of mutilations and corruptions, whether effected by time, or dialectic causes, or the influences of climatic agency; as well as the whole range of euphonic additions, substitutions and sup-

pressions, wrought by earnest determined hands, according to real or supposed rules of art.

Letters once radical and characteristic of words in their original state, have dropped from their place, under the pressure of phonetic instincts and tastes in different ages upon them, like boughs encumbering the parent stem of a tree, beneath the pruning knife; so that, in the scientific study of etymology, it becomes often necessary to know, not only the course of the changes that have occurred, but also the laws that have determined their rise and progress.

The consonantal, like the vowel, elements of speech, have their different degrees of weight; and their weight is but another name for the amount of their phonetic force, or the density, as it were, of their phonetic substance. The breathing *h* is lighter even than the vowels; to which the aspirates and semivowels stand next in order; then follow the liquids, and in the following sequence, from light to heavy, *r*, *l*, *n*, *m*. The heaviest of all the consonantal sounds are the mutes; and in the order for increasing weight of middle, smooth and rough. So also labials and palatals of the same several classes, smooth, middle and rough, as *p* and *k*, *b* and *g*, are heavier than the corresponding dentals of each class respectively, as *t* compared with *p* and *k*, and so also *d* compared with *b* and *g*. These subtle mechanical relations of sounds to each other, indicate the directions in which the inward forces at work

upon language, to modify its combinations, exert their energy.

As the facts and laws that pertain to consonantal combinations are intimately interwoven with those pertaining to consonantal changes, they must, many of them, in order that either should be properly comprehended, be exhibited together in one view.

1st. Generally: with a view of the general laws of change in word-forms. These laws of change are the following:

(1.) The tendency is always, in the course of time, and in the passage of words from one country to another, forwards from complicated to simple forms, and not backwards from simple to complicated. Time abrades and rounds off words in its perpetually flowing stream, as it does stones and boulders on the floor of the ever-heaving sea. And yet it is strange with what firm resistance, not only the radical parts of words, but even single letters also, maintain themselves against the corroding influences of time and the power of change from whatever source. The masonry of human toil, of whatever intended monumental significance, and the structures and emblems of human art, disappear for ever from the view under the action of causes, that leave the framework of words and syllables and the very elements of them, fleeting and fickle as they may seem to be in themselves, strangely unmoved and even unharmed in their place.

(2.) The greatest mutilations in the volume of words occur in their terminal, rather than in their initial syllables; although in the latter, changes of single letters occur more frequently than in the former.

(3.) Vowels are much more sensitive to changes in the volume of a word, and correspond more instinctively with them, than consonants; since vowels differ one from another very much in being more or less open; and by degrees also of greater or less weight, or lightness, rather than in any more absolute substantive way.

(4.) In vowel-changes the course of change is, for the most part, from the primary to the secondary vowels, and not backwards. The primary vowel, *a*, can be transformed into any of the other vowels; but they do not revert to it. So in Latin, *e* and *o*, which are but compound vowels, it will be remembered, *e* being *a*+*i*, and *o* being *a*+*u*, often settle down into the weaker vowels, *i* and *u*.

(5.) The interchanges of consonants with each other, which constitute a very large class of all phonetic changes, are made on the following principles:

§ 1. As in Greek no two successive syllables can begin with an aspirate, the first of two such syllables, otherwise occurrent, exchanges, as the usual rule, its aspirate for the corresponding tenuis; as in *πεφίληκα* for *φεφίληκα*. The scope of this law is seen more in

reduplicated forms than anywhere else. In the 1st aor. pass. 2d pers. sing. imp. the 2d aspirate is changed into its corresponding tenuis, as in *βουλεύθητι* for *βουλεύθηθι*.

§ 2. Inasmuch as sounds made by different organs would often require special effort to be distinctly uttered in conjunction, they are harmonized on the principle that a smooth mute must precede a smooth, a medial, a medial, and a rough, a rough; as in *ἕπτα* and *ἑβδομος*, *ὄκτω* and *ὄγδοος*, *γράφω*, *γραπτός* and *γράβδην*. The law, stated in its simplest form, is this: consonants brought into immediate juxtaposition must be made homogeneous, or coördinate. Thus, *κδ* and *χδ* become *γδ*; *κθ* and *γθ* become *χθ*; *γτ* and *χτ* become *κτ*; *πδ* and *φδ* become *βδ*; *πθ* and *βθ* become *φθ*; and *βτ* and *φτ* become *πτ*. The prep. *ἐκ*, however, remained unchanged before a labial, as in *ἐκβαίνω* and *ἐκπέμπω*, and also before weak and aspirated consonants, as in *ἔκθεσις*.

§ 3. Homogeneous consonants of different organs are often exchanged for each other.

(*α*) Semivowels and aspirates, one with the other; as *h* and *s*, in *ἕξ* and sex, *ἑπτά* and septem; and *h* and *v*, in *ἕσπερος* (*Fέσπερος*) and vesper. So *f* in Latin becomes *h* in Spanish, as in L. filius, Sp. hijo; and L. filum, Sp. hilo.

(*β*) Different liquids, one with the other, as *l* and *r*, *l* and *n*, *m* and *n*; examples of which will be fur-

nished hereafter, under the head of Substitution of Sounds for each other.

(γ) Different mutes, one with the other, in each of the three kinds respectively, smooth, middle, and rough; abundant illustrations of which will be furished hereafter.

§ 4. Homorganous consonants, or those of any one specific class, as labials, palatals or dentals, severally, may readily pass into others of the same class, that is, others made by the same organs. The following are a few among many specimens: *βούλομαι* and volo,* I wish; *χεῖμα* and hiems, wintry weather; *χόρτος* and hortus, a garden; *σύ* (Aeol. *τύ*) and tu, thou; *μέσος* and medius, middle; *βροτός* (for *μροτός*, Cf. Sk. martta-s, L. mortuus, dead, from Sk. mri, to die; L. mori); and *τύπτουσι*, Aeol. and Dor. *τύπτοντι* and *τύπτονσι*. Let the student here refer to "Grimm's Scale," vol. i. of this work, p. 216.

The styles or forms of consonantal changes are various, as—

1. Substitutions.
2. Insertions and Additions.
3. Suppressions.

* One of the best instances of various labial interchanges occurring in the modern languages, as compared with each other, appears in the L. fiber, a beaver, and its correspondents in several languages, as L. fiber; It. bevero; Sp. bibaro; Fr. bièvre; Ang. Sax. beofer; Lith. bebru; Russ. bober; Cornish, befer; Eng. beaver. So compare Gr. *ἐπίσκοπος* and L. episcopus with Provençal evesque, Fr. evêque, Ital. vescovo, Span. obispo, Gm. bischoff, Eng. bishop.

4. Weakened Consonantal Forms.

5. Strengthened Consonantal Forms.

1. Substitution. This is of two kinds:

(1.) Literal, or pertaining to a mere change of letters.

(2.) Topical, or pertaining to a change of place or order, in respect either to a mere letter, or an entire syllable.

(1.) Literal Substitution. This is of three kinds:

§ 1. General, or weak.

§ 2. Assimilative or intensive.

§ 3. Dissimilative. The aversion from monotonous repetition natural to the human mind and even to the very ear itself, has caused in some words in various languages the change of the same consonant, when recurring in successive syllables, to another. Thus in L. coeruleus (for coeluleus); in Gr. *κεφαλαργία* for *κεφαλαλγία*; and (in French, Gm. and Eng.) the forms marbre, marbel, and marble, as compared with their L. original, marmor. Pott first used the word *dissimilation* to describe this class of phonetic changes.

Assimilative substitution occurs, when, by the strong phonetic attraction of another letter preceding or succeeding it, a consonant is changed to the same letter, or to one directly homogeneous with it; while, by general or weak substitution is described any other change of a consonant, whether made under the influence of weak phonetic attraction, or of indeterminate

subtle affinities of any kind, or for the mere sake of avoiding phonetic monotony. The tenues *p*, *k*, *t*, maintain themselves in the Indo-European languages, generally, with more firmness than any other consonants, and often interchange with each other, as will be shown, in various languages; as if having a sort of secret elective affinity, one for the other. In Greek and Latin the tenues form a much larger staple in the fabric of speech than the medials, *b*, *g*, *d*. In Homer, for example, thirteen per cent. of all the sounds employed consist of the tenues, and but six per cent. of the medials; while in Plautus (200 B. C.) the tenues constitute nearly eighteen per cent. and the medials but five.

As the modes and forms of substitution are so often the same in both Greek and Latin, and these two languages are so cognate and correlated in every way, illustrations will be drawn indiscriminately from them both.

§ 1. General or weak substitutions occur in each of the different classes of consonants.

I. Palatals or gutturals. These are in Greek *κ*, *γ*, *χ*, and in Latin *c*, *g*, *ch*.

(1.) The gutturals when followed by *σ* become in Greek *ξ*, which, therefore, always represents as a double consonant either *κ*, *γ* or *χ* compounded with *σ*. As in Latin *g* is exchanged before *s* and *t* into *c*, *x* commonly represents *c*+*s*, but often also *g*+*s*, and

sometimes $v+s$, as in vixi, perf. of vivo, for vivsi, and nix (gen. nivis) for nivs; as well as $p+s$, as in proximus for propsimus; and $h+s$, as in traxi, perf. of traho, for trahsi.

(2.) The gutturals, when originally followed by ι, were afterwards changed to σ or τ; and the vowel was itself also subsequently assimilated to the same letter, which thus became double. This is the true analysis of stems ending in $-\sigma\sigma$, or $-\tau\tau$. Thus,

$\Theta\rho\tilde{\eta}\sigma\sigma\alpha$,	stem	$\Theta\rho\tilde{\eta}\varkappa$,	is for	$\Theta\rho\eta\varkappa\iota\alpha$.
$\grave{o}\rho\acute{\upsilon}\sigma\sigma\omega$,	"	$\grave{o}\rho\upsilon\chi$,	"	$\grave{o}\rho\upsilon\chi\iota\omega$.
$\sigma\acute{\alpha}\tau\tau\omega$,	"	$\sigma\alpha\gamma$,	"	$\sigma\alpha\gamma\iota\omega$.
$\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$,*	"	$\tau\alpha\rho\alpha\chi$,	"	$\tau\alpha\rho\alpha\chi\iota\omega$.
$\tau\acute{\alpha}\sigma\sigma\omega$,	"	$\tau\alpha\gamma$,	"	$\tau\alpha\gamma\iota\omega$.
$\varphi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$,	"	$\varphi\upsilon\lambda\alpha\varkappa$,	"	$\varphi\upsilon\lambda\alpha\varkappa\iota\omega$.

So $\mu\epsilon\acute{\iota}\zeta\omega\nu$ for $\mu\epsilon\zeta\iota\omega\nu$ is for original $\mu\epsilon\gamma\iota\omega\nu$, and $\ddot{o}\sigma\sigma\epsilon$ (stem $o\varkappa$) is for $\ddot{o}\varkappa\iota\epsilon$. Accordingly $\sigma\sigma$ represents not only $\tau\iota$, as in $K\rho\tilde{\eta}\sigma\sigma\alpha$ for $K\rho\eta\tau\iota\alpha$, L. Creta and many other instances, but also $\gamma\iota$, $\varkappa\iota$, $\chi\iota$; in which cases the sibilative assimilation is called *assibilation*. Sometimes, as in $\varkappa\rho\acute{\alpha}\zeta\omega$ (stem $\varkappa\rho\alpha\gamma$) for $\varkappa\rho\alpha\gamma\iota\omega$, $\gamma\iota$ passed into ζ.

(3.) In Latin, c† becomes, several times, g‡: as,

* The form $\tau\acute{\epsilon}\tau\rho\eta\chi\alpha$, formerly thought to have come from an imaginary verb $\tau\rho\acute{\eta}\chi\omega$, was shown by Buttmann to be derived from $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$.

† *C* and *g* were pronounced hard in Latin; *c* like our *k*, and *g* as our hard *g*.

‡ Good examples of the variableness of guttural interchanges, one

§ 1. After *n*: as in quadringenti and septingenti, compared with ducenti, sexcenti, etc. So, likewise, an original Gr. *κ* becomes sometimes *g* in the modern languages: as in Eng. *gulf* (It. golfo, Fr. golfe) from Gr. *κόλπος*; and Eng. *crypt* (L. crypta, Gr. *κρύπτη*) is the same word as Eng. *grot*, or *grotto* (It. grotta, Fr. grotte).

§ 2. Before *n*. Thus: salignus, willow, from salix (stem, salic), is for salicnus, as dignus is also for dicnus; for the proper appreciation of which, compare *δική*, *δίκαιος*, and dico (stem, dic), and disco.

§ 3. Before *l*: as in negligo for neclego.

§ 4. Before *m*: as in segmentum from seco.

§ 5. Before a vowel: as in negotium for nec-otium. So the Latin lacus, a lake, has become the Italian lago.

In such words as ignarus (=in-gnarus), ignavus, cognosco, and ignosco, the *g* represents an original guttural belonging to the simple root in Latin, but now lost: as in gnosco, the archaic form of nosco. Cf. *γιγνώσκω* (stem *γνω*).

(4.) *G* becomes *c* in Latin, before *t*: as in actum

with the other, in different languages, are seen, in the following words: Eng. *sketch*, It. schizzo, Fr. esquisse, Gm. skizze from Gr. *σχεδιάζειν* to speak or write off-hand: and also in Eng. *chin*, Gm. kinn, L. gena, and Gr. *γένυς*. The L. oculus becomes in Provençal huel, in Fr. oeil, in It. occhio, and in Sp. ojo. Gr. *κίχορα* is L. cichorium, Gm. zichorie, Fr. chicoree, Eng. *succory*. So, cf. Gr. *σίκερα*, L. sicera, Gm. zider, Fr. cidre, Eng. *cider*; and Gr. *κίθαρις*, L. cithera, Gm. zither, Fr. guitarre, Eng. *guitar*.

and rectum, from ago and rego; *c* (for *k*) being the smooth mute with *t*, another smooth one.

(5.) In a few cases, very few, gutturals interchange with dentals: as in *Δημήτηρ* (=*γῆς μήτηρ*) lit. the earth-mother: cf. in same way, *γλυκύς*, L. dulcis and indulgeo, and also *ἀδευκής*, not sweet. In same way Christ compares *δῆμος* (for *γρῆμος*) with grama-s, the people.

II. Linguals.

These are, in Greek, *τ*, *δ*, *ϑ*, *λ*, *ν*, *ρ*, *σ*; and, in Latin, *d*, *t*, *th*, *l*, *n*, *r*, *s*.

1st. Substitution of Greek Linguals for each other.

(1.) The liquids are interchangeable with each other: as,

§ 1. *λ* and *ρ*. None of the consonants are so kindred to each other as these two. In the earlier periods of lingual forms, *l* represented much more frequently an original *r*, than *r* did *l*. Thus Sk. lih, to lick is for earlier *rih*, as is Sk. plu, to flow, for earlier *prú*. Thus: *κεφαλαργία*, headache, is for *κεφαλαλγία*, and *ἀργαλέος*, difficult, is for *ἀλγαλέος*. Compare, similarly, *ἐρέβινθος* and *λέβινθος*, pulse; *σιγηλός* and *σιγηρός*, silent; *αἱρέω* and 2d aor. *εἷλον*; *ἔρχομαι* and 2d aor. *ἦλθον*; *λείριον* and L. lilium, a lily; L. rumpo, perf. rupi, Sk. lup and lump, to break; as also Gr. *πέλεκυς*, an axe, and Sk. paraçu-s. In the same relation stand *ἔρις*, strife, with L. lis; mille and millia, a thousand, with *μύριοι*;

gramia, a humor in the eyes, with *γλάμη*. So coeruleus, from coelum, is for coeluleus; and the L. adj. terminations, -alis and -aris, are the same. In French, similarly, *r* often represents the Latin *l*: as in epître from epistola; apôtre (apostolus), chapitre (capitulum,) and rossignol (L. lusciniola, It. rusignuolo). Gibraltar is said, likewise, to stand for gebel al Tarik, the mountains of Tarik. So, our English word *frock* is derived from a M. L. word, flocus, a monk's garment. L. peregrinus (per-ager) is It. pelegrino, Fr. pélerin, Gm. pilger, Eng. *pilgrim;* so that *peregrinate* and *pilgrim* come, immediately, from the same root. In the English word *purple* (Gr. *πορφύρα*, L. purpura, Fr. pourpre), we have a similar substitution of *l* for *r*; as also in Eng. *plum* (Gm. pflaume: cf. L. prunum, Fr. prune) and Eng. *mul*berry (Gm. maulbeere: cf. L. morus, Gr. *μόρον*). In the Gm. and Eng. forms there is a *dissimilation* of the radical *r*, found in the Greek and Latin originals, to *l*. So, the Fr. orme, Eng. *elm* is the L. ulmus; and the Span. marmol is L. marmor; and Eng. *herring* (Ags. haering, Fr. hareng) is L. halec from Gr. *ἅλς*.

§ 2. *λ* and *ν*: as *πλεύμων* and *πνεύμων*, the lungs (in the Latin pulmo(n) there is a metathesis of the *l*); *λίτρον* and *νίτρον* (L. natrum), soda. In double forms of this sort, the Doric had a preference for the *ν*, and the Attic for the *λ*. So compare L. lympha and nympha, water, with *νύμφη*. Ancient Panormus, in

Sicily, is now called Palermo; and the name of the modern Bologna was, originally, Bononia.

The Sp. nivel and Fr. niveau, correspond, in the same way, with L. libella, a level; as do L. lutra and Sp. nutria, the otter, and L. venenum, poison, and its It. equivalent veleno; which is a good instance of *dissimilation* in Italian: the repetition of the same liquid in a succeeding syllable being avoided by adopting another liquid.

§ 3. *μ* and *ν*: as Ionic *μιν* and Doric *νιν*, in the sense of *αὐτόν*. So compare *μή* and L. ne, not; Gr. *μῶν*, whether, and L. num; and also Sk. accusative suffix -am, Gr. *-ον*, L. -um. Final *ν*, in Greek, is generally an alternate for *μ*, as in the 1st pers. sing. of the imperf. act. *ἔτυπτον* for *ἔτυπτομ(ι)*; and in the acc. sing. ending *ν* of nouns; but sometimes it springs from *σ*, as afterwards shown.

§ 4. *ν* and *ρ*. Cf. the masc. comp. forms of L. and Gr. adjectives; as *ὠκίων* and ocior, *μείζων* (for *μεγιων*) and major; also *δεινός*, and dirus, terrible, and *δῶρον* and donum, a gift; and *κνέφας* and L. creper and crepusculum, and *γνώμων* and groma.

(2.) The other linguals (the dentals and sibilant, which is but the dental aspirate) are interchangeable with each other.

§ 1. A *τ*-mute before another *τ*-mute, except *ττ* or *τϑ* which remain unchanged, is changed to *ς*: as *ἴσϑι*, for *ἴδϑι*, and *πεπείσται* for *πεπείϑται*.

§ 2. A radical *δ* or *τ* before *ι*, becomes generally *σ*, and sometimes *ζ*, while in Sanskrit it remained unchanged; as in *πλούσιος* for *πλούτιος* (from *πλοῦτος*) and *οὐσία*, being, essence, for *ὀντία*, and *γερουσία*, a senate, for *γεροντία*. So, *ἕζομαι* (stem *ἑδ-*) is for *ἑδιομαι*, with which compare L. sedeo; *θερίζω* is for *θεριδιω*; *ὄζω* (stem *ὀδ-*) for *ὀδιω*; and *σχίζω* for *σχιδιω*. In a few cases, double forms of the same word in *-σια* and *-τια* exist, as in *ναυσία* (from *ναῦς*, a ship) and *ναυτία*, L. nausea, sea-sickness.

The change of *τ* to *σ*, in feminine adjective and participial forms, originally ending in *-τια*, is especially interesting. Thus the feminine suffix *-σα*, of participles ending in *-ων*, *-ας*, and *-εις*, as *τυπτοῦσα*, *τυψᾶσα* and *τυφθεῖσα*, stands for *-τια*. The proper feminine ending is here, as in *ἡδύς* (stem *ἡδε-*), that of *-ια*; and the final letters of the stem are, in each case, *-ντ*. So that

τυπτοῦσα is for *τυπτοντ-ια*, originally.
*τυψᾶσα** " *τυψαντ-ια*, "
τυφθεῖσα " *τυφθεντ-ια*, "

* So in *πᾶς*, *πᾶσα*, *πᾶν* we have represented with several changes the following original forms: *πᾶς* for *παντ(ς)*—*πᾶσα* for *παντια*—*πᾶν* for *παντ*. *Ἀναισχησία*, likewise, is for *ἀναισχητία*, from. adj. *ἀναισχητός*; *φασί* is for *φαντί*, in which original form (*-ντι*) of the third pers. pl. act. of all verbs in Greek (cf. L. third pers. pl. ending in -nt), the principal tenses are still found ending in the Doric dialect throughout. Cf. also Attic *εἴκοσι*, twenty, Doric *Fείκατι*, L. viginti, Sk. vinçati.

The true analysis of the changes that have occurred in the above forms, is the following: *τ* was changed to *σ* before *ι*, and the *ι* afterwards rejected; while also *ν* was, according to uniform Greek custom, cast away before *σ*, and the previous vowel was lengthened by way of etymological compensation. Stems in *-εντ* preceded by a vowel, as *χαρίεις* (stem *χαρίεντ*) for *χαριεντς*, have, in the feminine, the ending *-εσσα* for the original *-εντια*. Here, not only is *-τια* changed to *σα*, as above, but *ν* also, instead of being dropped, is assimilated to it, and changed to *ς*. In such feminine forms as

μέλαινα, of *μέλας* (for *μελανς*) stem *μελαν*,
τάλαινα, of *τάλας* (for *ταλανς*) stem *ταλαν*,
τέρεινα, of *τέρην* (for *τερενς*) stem *τερεν*,

the same feminine suffix, *-ια*, really exists, but the *ι* is placed, by metathesis, before the final letter *ν*, of the stem, because probably, as that is one of the strongest of all the consonants in itself, the Greek ear forbade its being weakened in the feminine, compared with the other genders, by having two vowels after it, one of them the soft *ι*: so that *μέλαινα* represents an original *μελάνια*.

§ 3. The sibilant *σ* is also interchanged with *τ*, in many forms where *τ* would be final, and in some, also, where it would occur initially. For the substitution of *σ* for *τ* final, compare, with *πρός*, the Homeric form *προτί* (L. prod-), Sk. prati: the neuter suffix *-ος*, of

the perf. participle active, as in τετυφός, is but an euphonic form of the radical -οτ, as the masculine suffix -ως (τετυφώς) is also of -οτς (τετυφότς); and the final τ of those neuter stems which end in τ, and do not like σῶμα drop it in the nominative, is changed to ς, as in τέρας (stem τέρατ) and κέρας and κρέας (stems κέρατ and κρέατ). For the exchange of σ for τ initial, compare τεός, epic and Ionic form of σός, with the same; also, Sk. tvam, L. tu and Gr. σύ and the Cretan τρέ (for τϝε, Sk. tvam) with σέ, acc. case. Cf. also, τόσος, so great, and L. tot and totus; and also τέκος offspring, and L. secus and sexus. So also the termination σι, in the 3d pers. sing. pres. act. of the verbs in -μι, as δίδωσι, ἵστησι, τίθησι, represents the earlier normal form τι, still preserved, by the force of the sibilant associated with it, in ἐστί: being for δίδωτι, etc. In the same way τι final, in the third pers. pl. pres. act. of verbs, is weakened into σί, as in δίδουσι and τύπτουσι for δίδοντι and τύπτοντι. The Gr. nominal suffix -σις is also the equivalent of the Sk. -tis, and was in Doric -τις, as in φάσις, Doric φάτις: when associated with ς it has still preserved itself, as in πίστις, unchanged.

The interchangeableness of τ and σ, both phonetically and graphically, is a fact very noticeable in the pronunciation and orthography, one or both, of almost all languages. The interchangeable spelling of the L. adjective suffix -tius, as such, or as -cius (as in adven-

titius or adventicius), and so of the nominal suffix -tio, as such, or as -cio (as in conditio and condicio), is noticeable in this direction. So, in the modern languages generally, *t* before *i* in the same syllable, has a simple or mixed *s*-sound. Thus, in French, nation is pronounced as if năsion; in German, as if nah-tsi-ōne; and, in English, as if na-shun.

In the Laconic dialect, even *ϑ* was often changed into *σ*, as in *σιός* for *ϑεός*, a god, and *ἀγασός* for *ἀγαϑός*, good, *σάλασσα* for *ϑάλασσα*; and *πάσορ* and *πίσορ* for *πάϑος* and *πίϑος* (where, also, *ς* final is changed euphonically to *ρ*).

§ 4. An original sibilant is also, itself, sometimes represented by *ν* final. Compare *ἦν*, he was, with the Doric *ἦς* and the Vedic as. So, in the 1st pers. pl. pres. act. of the verb, *ν* final stands for *ς*; as in *τύπτομεν* for *τύπτομες* (Doric form); with which compare the corresponding suffix -mas, in Sk. as in dadamas, we give, and the corresponding L. form in -mus, as in damus, we give. The Gr. dual suffix *-τον* is the equivalent of the Sk. thas. *Αἰέν*, poetic form of *αἰεί* (Eng. *aye*), always, is, in Doric, *αἰές*.

2d. The Substitution of Latin Linguals for each other.

(1.) D. § 1. D is sometimes substituted for *t*, especially before *r*: as in quadraginta for quatraginta, and quadratus for quatratus. So, the ancient Mutina is now Modena: the river Athesis, of old, in Italy, is

the present Adige; and Padua represents the ancient Patavium.*

§ 2. Other letters are, in several cases, substituted for an original *d*: as,

(*α*) *R*, sometimes: meridies is for medidies (medius+dies), noon. So *r*, in parricida for patricida, is equivalent in one case similarly to an original *t*.

(*β*) *L*, also, represents, in some cases, an archaic *d*; as in lingua, archaic dingua (Cf. dens, a tooth; Gr. *δάκνω*, I bite, and Sk. danç, to bite), and lacrima, archaic dacrima (Gr. *δάκρυμα*). So, the Spanish cola, a tail, is but another form of the Latin cauda.

(*γ*) *B*, sometimes, represents a primitive *u* or *v*, from which initial *d* has dropped away, as in bonus, archaic duonus; bellum, archaic duellum; and bis for dvis, from duo, two, Sk. dvâu (Cf. Gr. *δίς* for *δFίς*): the phonetic analysis of which is, that the *v* was changed to the medial *b*, and the initial *d* rejected as not only useless but also inharmonious. So viginti, twenty, is for dviginti. In adj. viduus, Eng. *widow*, etc. (Sk. vi-dhavâ, without a husband) the prefix *vi* represents undoubtedly, like *ve* in vesanus, insane, and

* In English, contrarily, *t* often represents an original *d*; as, *two* (Sk. dvâu, Gr. *δύω*, L. duo), and *tree* (Sk. dru-s, a tree, and Gr. *δρύς*, a tree, an oak, from which Eng. *Druid;* Gr. *δένδρον* is from *δρύς* by reduplication and nasalization combined; *δόρυ*, a spear, is of same immediate origin). Eng. *eat* (Gm. essen) represents also Sk. ad, to eat, L. edo, Gr. *ἐσθίω*, fut. *ἔδομαι*. In Eng. *decreed*, the final *d* represents *t* in L. decretum from decernere.

vecors, senseless, and the conjunction ve, or, an original form dvi, of which L. dis and di, like bis, as above, are but different forms. The Gr. prep. *διά* is probably of the same origin, as well as the conjunction *δε* (*μέν* being connected with *μιά*, one, and meaning, on the *one* hand, and *δε* with *δυώ* and meaning, on the *other*, or lit. the *second* hand). So *d* in Eng. *beard* represents *b* in L. barba (Gm. bart), and Fr. parvis, a court or yard before a church, is Gr. *παράδεισος*, a park. In the Fr. forms of asseveration, morbleu and parbleu, we have curious transformations of the same kind. Morbleu is for mort Dieu, lit. the death of God (i. e. Christ); as also parbleu is for par Dieu, by God; the phonetic changes having been these from mort-Dieu, etc.:—first morbieu and parbieu, and afterwards morbleu and parbleu. Cf. for sense in English, "zooks" and "zounds" (or, God's *looks;* and God's *wounds*).

(2.) *T.* § 1. *T* often becomes *s*, after *r*, as in the supines of many verbs. Thus tersum, mersum, cursum, versum, and other supines in -sum stand for tertum, mertum, curtum, verttum, according to the analogy of the regular supine formation in -tum, of the various conjugations. The liquids, in fact, generally, except *m*, evince a special fondness for having *s* succeed them.

§ 2. *T* is in one case interchangeable with *r*, as in parricida, alluded to before.

(3.) *S.* *S* is readily interchanged with *r*; as in arbor and arbos, honor and honos. The archaic forms of plu-

rimus and melior were plusimus (for ploirumus) and melios, as in the early form, meliosem. Corpus (stem, corpor) is for corpos, and this for corpor; and genus (stem, gener) is for genes, and this for gener; for the reason, probably, that *s* final forms a firmer support for the termination of the last syllable of the stem than *r*, as a matter of pleasant vocalization. So the Laconians often changed σ to ρ in the end of words, as in τίρ for τίς, and πόρ for ποῦς. Ancient Massilia has become similarly the modern Marseilles. In German, a like interchangeableness of *r* and *s* is noticeable in the words darum, therefore, and warum, wherefore, which are compounded of um+das, reversed, and um+was; as in English, *therefore* stands for that-for; and *wherefore*, for which-for. Compare in the same way, Gm. hase and Eng. hare; Gm. eisen and Eng. iron. So Fr. orfraie, Eng. osprey, is the L. ossifraga.

III. Labials.

These are in Greek π, β, φ, and μ; and in Latin *p*, *b*, *v*, *f*, *ph*, and *m*.

As the changes and substitutions that occur in them belong, almost all, to the class of assimilative substitutions, they demand no full, distinct treatment here, except in the following general particulars:

(1.) In Greek, initial μ is sometimes interchanged with β, as in βλίττειν for μλίττειν; βλώσκω for μλώσκω; and βροτός for μροτός.

(2.) In Latin, *v* becomes *u*, or is vowelized before a

consonant, as in cautum for cavtum (caveo); fautum for favtum, and lautum for lavatum. As *b* and *v*, like *p* and *f* or *ph*, are all correlated labials of but different degrees of hardness, the substitution of *u* for *b* in such words as aufero and aufugio, for abfero and abfugio, is of the same sort.

(3.) One of the most frequent of all correspondences and interchanges in different languages is that of gutturals and labials, one with the other. Labials in Greek often correspond to gutturals in equivalent Sanskrit and Latin forms, as in *ἕπομαι* (stem, *ἑπ* for *σεπ*), to follow, compared with Sk. sach and L. sequor (pronounced as sekor), root, seq.; Gr. *σκῦλον* and L. spolium; *ἵππος*, Aeol. *ἴκκος*, and equus (as if ekus); Sk. açva-s for akva-s; *πέντε* and quinque (as if kinke); Sk. panchan. So the interrogative and indefinite words *πῶς*, *πότε*, and *ποῖος*, are in the Ionic dialect *κῶς*, *κότε*, and *κοῖος*, corresponding with the Sk. kati, kadâ, etc. Cf. in same way Gr. *λείπω*, L. linquo, and Sk. rich; and also Gr. *ὄπτομαι* and *ὄψις* and *ὀφθαλμός*, with L. oculus and Sk. akshi-s; and Gr. *τρέπω* and *τρόπος*, with L. torqueo, and L. jecur with Gr. *ἧπαρ*, stem *ἧπατ*, Sk. yakrit.

(4.) In a few cases, also, linguals and labials * in-

* In the modern languages, occasional instances appear of the replacement of an original guttural by a liquid: as in It. salma, a burden, for L. sagma (Gr. *σάγμα*). So, cf. Sk. mârakata and It. smeraldo, Span. esmeralda, as also L. smaragdus (Gr. *σμάραγδος*); and also Bagdad

terchange in different languages, especially τ and π (*t* and *p*); as, *στάδιον*, Doric *σπάδιον*, L. spatium; and so *σπεύδω* and L. studeo. So the Fr. soudain (Eng. sudden) represents L. subitaneus; and Fr. poudre (Eng. powder) is the L. pulvis (stem, pulver); and, contrarily the Fr. soif, thirst, is the L. sitis.* Cf. also Fr. absoudre with L. absolvere.

IV. The aspirate *H*.

The L. *h* is a much harder aspirate than the Sk. *h*, which it sometimes represents. Before *s* they both become *x*; as in vexit from veho, Sk. avâkshit from vah, to carry (cf. Gr. *ὀχέω*). In traxit, perf. of traho (perhaps for tra-veho), the same fact appears.

(2.) Assimilative Substitution. Assimilation is the result of a strongly determinative, phonetic attraction between one consonant and another, when in immediate juxtaposition.† The law of assimilation com-

and Baldocco, its modern name. The lingual *d* also often represents in French the Lat. *g*: as in peindre, to *paint*; poindre, to *puncture*; oindre, to *anoint*, and teindre to *tint* (L. pingere, pungere, ungere and tingere.)

* In the Eng. *morrow* compared with Gm. and Ang. Sax. morgen, we have an instance of a guttural assimilated to a liquid.

† In the Malagasy language (one of the Polynesian languages spoken in Madagascar), Ellis states in his "Three Visits to Madagascar," that "for the sake of euphony, several consonants are changed when they follow other consonants: thus, *f* changes into *p* after *m*; *h* changes into *l* after *n*; *l* into *d* after *n*, and *t* into *d* after *n*; *v* into *b* after *m* and into *d* after *n*; *z* changes into *j* after *n*; *nr* assumes *d*, and becomes *ndr*; and *t* is inserted after *n*, before *s*, as in sivy (intsivy), meaning "nine times."

monly works backwards, or from the second consonant to the preceding one, as in ἔννυμι for ἕσνυμι (for *Fέσνυμι*, L. vestio), and jussi, perf. of jubeo, for jubsi. But sometimes the law works forwards, from the first consonant to the second, as in ὄλλυμι for ὄλνυμι, θάῤῥος for θάρσος, and ἄλλος for ἄλιος, Sk. anya-s, L. alius. So when ῥόσσω was changed by metathesis to πόῤσω in the Attic dialect, it was ere long harmonized to πόῤῥω. Positive full assimilation is the literal change of one consonant to the same as the other connected with it; as in suffero for sub-fero, and illatus for in-latus. A more incomplete assimilation occurs in the change of one consonant, in juxtaposition with another, to one of the same class with it; as in imberbis for in-berbis, and impertio for in-pertio: *m*, *b*, and *p* being all labials. In nihil for ne-hilum, and nisi for ne-si, and bubus for bobus (for bovibus), and familia from famulus, and similis from simul, we have a few cases also of retroactive vowel-assimilation; as also in velle, infin. of volo (for orig. volere), and in vester from vos (the gen. pl. vestrum being but the neut. form of the adj. vester, lit. your or yours, and so of you). The principles of euphonic combination (Sandhi) in Sanskrit apply to the combination of words in the same sentence, as well as to the different parts of words themselves. A terminal nasal went through various changes according to the character of the letters preceding it in the same syllable or succeed-

ing it in the next: *s* passed into *r*, or was liquefied into *u*, or dropped altogether, according to the nature of the initial letter following: a final tenuis was changed before an initial medial into a medial, and a final medial before an initial tenuis into a tenuis.

I. Gutturals.

The law of harmonization is the same with them, as with all the other mutes, in Greek; that smooth mutes must combine with smooth, middle with middle, and rough with rough; except that, in reference to the rough mutes, there can neither be a duplication of the same mute in mutual juxtaposition, nor a repetition of it even in successive syllables. *Σαφφώ* is accordingly changed to *Σαπφώ*, and *Βάχχος* to *Βάκχος*, and *τίθημι* takes the place of *θίθημι*, and *πεφυγμένος* of *φεφυγμένος*. Before *μ* a guttural of whatever degree becomes uniformly *γ*, or medial. Thus *διωκμός* becomes *διωγμός*, and *βέβρεχμαι* becomes *βέβρεγμαι*.

II. Linguals.

1st. Greek.

(1.) The Dentals, *τ*, *δ*, *θ*.

§ 1. Before dental mutes, other dentals are changed into the semivowel *σ*; to which we must give also the appropriate name of *dis*-similation as before; so that *ἀνυττός* becomes *ἀνυστός*, *ᾰ̓δτέον* becomes *ᾰ̓στέον*, and *πειθθῆναι*, *πεισθῆναι*.

§ 2. Before *μ* a dental regularly becomes *σ*; as in *ἴσμεν*, first pers. pl. of *οἶδα* for *ἴδμεν*, and *ἥνυσμαι*

for ἤνυτμαι, perf. pass. of ἀνύτω, Attic form of ἀνύω; but in ἐρετμός, ἠθμός and ὀδμή, we find this law without effect.

(2.) The Liquids

§ 1. *L.* (α) The weak vowel ι (or *y*) originally succeeding λ in many forms was afterwards converted into λ, as in μᾶλλον for μαλιον, comp. of μάλα; ἄλλος for ἄλιος; ἄλλομαι for ἁλιομαι (L. salio for saliomi); στέλλω for στελιω; βάλλω for βαλιω.

(β) In the Aeolic dialect σ was assimilated to a preceding λ, as it was indeed also to μ, ν and ρ. We sometimes find this same style of assimilation in Homer, as in ὤφελλα for ὤφελσα, Attic ὤφελα, first Aor. of ὀφέλλω. In the Attic form the tense-characteristic σ is rejected; and the preceding vowel ε is lengthened by way of compensation. There was a strong disinclination in Attic Greek to allow the combination of λ with ς either before or after it.

§ 2. *M.* The sounds μλ and μρ are physiologically too dissociated to combine with each other, and when they occurred radically together the Greeks changed them in the beginning of words to βλ and βρ, as in βλώσκω for μλώσκω and βροτός for μροτός; when occurring in the middle of a word they inserted β between them by epenthesis, as in μεσημβρία, for μεσημρία and μέμβλετο for μέμλετο for μεμέλετο.

§ 3. *N.* (α) Before λ or μ, ν is regularly changed into the same liquid, as in συλλογίζω for συν-λογίζω,

and *ἐμμένω* for *ἐν-μένω*; but sometimes also into *ς*, as in the perf. pass. of liquid verbs: as *πέφασμαι* for *πέφανμαι* from *φαίνω*.

(*β*) Before *ρ*, *ν* is not thus changed, as in *ἐνρίπτω*, *ἐνρήγνυμι*; except in words compounded with *συν*, as in *συῤῥέω*.

(*γ*) Before *σ*, *ν* is, in the word *σύν*, assimilated to *σ*, as in *συσσεύω*, or dropped, as in *συσπάω* (*συν*+*σπάω*). In *πάλιν*, also, we find *ν* changed to *σ* in the compound *παλίσσυτος*.

(*δ*) Before a guttural, *ν* is always written *γ*, as in *συγκαλέω*. If the guttural is itself *γ*, then it is to the nasal gamma (Eng. ng final) that *ν* is converted, as in *συγγενής* (*σύν*+*γένος*).

§ 4. *S.* Before the dentals, and the labial liquid *m*, any dental may be changed into *σ*, as in *οἶσθα* for *οἶδθα* and *ὀσμή* for *ὀδμή*. So, in Latin est, he eats, third pers. sing. of edo, for edt (for edit), we have *d* turned to *s*, before *t*.

2d. Latin.

(1.) The Dentals.

§ 1. The dentals *d*, *t*, and the liquid *r*, are sometimes before *s* assimilated to it; as in cessi, perf. of cedo, for cedsi, gessi, perf. of gero, for gersi, concussi for concutsi, possum for potsum, fissum for fistum, for fidtum, and missum for mistum, for mittum. Such perfects as sēdi, fīdi and scīdi, with supines in -ssum are undoubtedly contracted forms of original perfects in -si,

as sedsi, fidsi, etc.; from which afterwards the *s* was rejected for better euphonic effect, and the short radical vowel, *e* or *i*, was lengthened by way of compensation.

§ 2. *D* was sometimes assimilated to *l* before *l*: as in sella for sedla, for sedela from sedeo, I sit, and lapillus (for lapidlus) for lapidulus.

§ 3. *N* was assimilated to *l*, *m*, and *r*: as in illino (in+lino), immineo (in+mineo), irruo (in+ruo).

In some of the modern languages, especially the Italian, the law of assimilation is quite active: as in It. atto, an act (L. actum); patto, a pact (L. pactum); fitto,* transfixed (L. fixus).

The letters most frequently doubled by assimilation, in the middle of words, are the liquids.

III. Labials.

1st. In Greek.

(1.) *M.* Whenever a labial precedes *μ* or *ν*, in the middle of a word, it is changed to *μ*: as in *γραμμή* for *γραφμή* from *γράφω*; *σεμνός* for *σεβνός*; and so *ἀμνός* for *ἀϝνός* (cf. Sk. avi-s, a sheep, L. ovis, and Gr. *ὄϊς*).

(2.) *Π, Β, Φ.* These all, when preceding *σ*, combine with it, into the compound consonant *ψ*; which, while having, analytically, either one of the labials for its base, has yet, to the ear, always the sound of the

* Webster's reference to peto, as the etymological radical of the noun fit, is absurd.

smooth mute π. So, in Latin, scribsi, perf. of scribo, becomes scripsi.

2d. In Latin.

M is, in a few cases, changed to *n*: as in tunc for tum-ce; princeps for primum (sc. gradum) capio; clandestinus, adj. formed from clam (for celam); tandem (from tam); and so quanquam, eundem, etc.

The interchanges of the different labials, one with the other, in various languages, may be here advantageously recalled: as in

SANSKRIT.	GREEK.	LATIN.	GERMAN.	ENGLISH.
upari.	ὑπέρ.	super.	über,	over, upper, super, hyper.
navan.	ἐννέα.	novem.	neun.	nine.
saptan.	ἕπτα.	septem.	sieben.	seven.*
saptama-s.†	ἕβδομος.	septimus.	siebente.	seventh.

2dly. Topical substitution.

By this is meant a change of place, in a letter or syllable, either by accident, if there can be any accidents in language, or for better euphonic effect. Topical substitution is of two kinds:

(1) Metathesis.

(2) Hyperthesis.

(1) Metathesis (from μετατίθημι, I exchange) is a change in the order of the letters of a word, in the same

* So, the Eng. *endive* is Lat. intybus; *provost* is L. praepositus, Fr. prevôt and Gm. probst: *turpentine* is the Gr. τερέβινθος.

† Lith. sekmas.

syllable. It occurs much more frequently in Greek than in Latin, and in Sanskrit than in Greek. In the modern languages it occurs also at times. See instances in English, p. 318.

1st. In Greek.

§ 1. It occurs in several, separate, individual words, that have no common elements of classification, unless it be that the consonant, before and after which the vowel plays interchangeably, is a liquid (*ρ*); as *βάρδιστος* and *βράδιστος*, sup. of *βραδύς*, slow; *θάρσος* and *θράσος*, courage; *θρώσκω* (stem, *θορ*), I leap; *καρδίη* and *καρδία*, the heart; *κάρτος* and *κράτος*, strength; *κίρκος* and *κρίκος*, a circle; *τάφρος* and *τράφος*, a ditch. In Homer we find both *κάρτερος* and *κράτερος*, strong. *Πρόσω* became, afterwards, *πόρσω*, and, still later, *πόρρω*, L. porro. So, compare *νευρή* for *νερϝή*, L. nervus, Aeol. *τέρτος* (L. tertius), Eng. *tierce* and *tier*, with *τρίτος*, and Gr. *σκέπτομαι* and *σκοπέω*, with L. specio.

§ 2. It occurs, frequently, in the perfect of verbs whose stems end in a liquid: as *τέτμηκα* from *τέμνω* (root, *τεμ* or *ταμ*), *βέβληκα* from *βάλλω* (stem, *βαλ*), *τέθνηκα* from *θνήσκω* (root, *θαν*). Compare, also, the perfects of *καλέω*, *κάμνω*, etc.

§ 3. It occurs abundantly in all those forms having originally the vowel *y* in their terminal syllable, as *βαίνω* (for *βανιω*), *κτενίω* (for *κτενιω*) *χείρων* (for *χεριων*).

2d. In Latin.

§ 1. A few cases occur, in proper L. forms, compared one with the other: as tero, perf. trivi; sterno, perf. stravi; ferveo, supine fretum, cerno and cretum, sperno and spretum.

§ 2. There are, also, a few cases of metathesis,* in equivalent forms to certain Greek words; as *σκέπτομαι*, I look around, and L. specio; *κρίνω*, I judge, and cerno; *ψύω* and spuo, I spit.

(2.) Hyperthesis.

This (derived from *ὑπερτίθημι*, I place or carry over) consists in changing letters from one syllable to another.

1st. In Greek.

§ 1. This occurs in a few single words: as in the genitive of *Πνύξ*, the Pynx, *Πυκνός*, which case, from its resemblance to the adj. *πυκνός*, crowded, shows us the undoubted etymology of the word. Compare *ὄχλος* for *ὄλχος*, the people, Cretan *πόλχος*, L. vulgus, Gm. volk, Eng. *folk*.

§ 2. Many verbs, having now the diphthong *ει* in their stems, exhibit therein a change of place of the

* In English, an orthoepical metathesis sometimes occurs, as in the pronunciation of iron and fire, and in the utterance of the aspirate first in its combinations with an initial *w*, as in such words as which, what, where. In *clarion* (Fr. clairon) and *fiend* (Gm. feind) there are clear *instances* of literal orthographic metathesis in English.

weak vowel *ι*, which originally followed, instead of preceding, the final consonant of the stem. Thus:

τείνω,	stem	*τεν*,	is for	*τενιω*.
χείρων,	"	*χερ*,	"	*χεριων*.
ἀμείνων,	"	*ἀμεν*,	"	*ἀμενιων*.
βαίνω,	"	*βαν*,	"	*βανιω* (cf. L. venio).
μαίνομαι,	"	*μαν*,	"	*μανιομαι*.
φαίνω,	"	*φαν*,	"	*φανιω*.

§ 3. Several feminine adjective forms in *-αινα* exhibit the same change; as *μέλαινα* for *μελανια*, *τάλαινα* for *ταλανια*, etc.

2d. In Latin.

In the words nervus, in Latin, as the equivalent of Gr. *νεῦρον*, and parvus of Gr. *παῦρος*, we have two instances of hyperthesis, in the one language as compared with the other.*

So Bosra, in Africa, now represents the original *Βύρσα*. Some French derivatives from the Latin, exhibiting the fact of hyperthesis, will not be inappropriate; as, tremper, to temper, L. temperare; tout, all, L. totus; noeud, a knot, L. nodus; peuple, the people, L. populus. In raison (ratio), maison (mansio), palais (palatium), we have undoubted instances of the same sort, in which the *i* is to be regarded as radical, and not inserted (as in *faim*, L. fames, and *foin*, L.

* With parvus, cf. also L. paulus, contracted from parvulus. Vid. also paucus, of same radical origin.

fenum, as also in *soir*, evening, L. serus, late, and *soie*, silk, M. L. seta), as a diphthongal compensation for a shortening of the original form.

In the case of some aspirated forms there occurs a curious transfer, already alluded to in another connection, not indeed of a letter or syllable itself, but of a special affection belonging to it: as in *θρέψω*, fut. of *τρέφω*, *ἕξω*, fut. of *ἔχω*; *πάσχω* (for *πάθσκω*), stem *παθ*; and *θρίξ*, gen. *τριχός*. Compare, also, *θεσμός* with Doric *τεθμός*, a statute. Here the aspirate, when lost in one part of the word by contraction or flexion, is carefully borne, for preservation, to another part.

The next style of Consonantal Changes consists:

2. Of Insertions and Additions. These are of a threefold character:

(1) Prosthesis.

(2) Epenthesis.

(3) Epithesis.

(1.) Prosthesis. This consists in prefixing a single letter or syllable to the beginning of a word, and for the purpose simply, in nearly every case, of better euphonic effect.

§ 1. The vowel prefixes of a prosthetic sort, in Greek, are *α*, *ε*, and *ο*, and, once or twice, *ι*.

(1) *α*. Compare *ἀμέργω*, I pluck, with its other form *μέργω*, and so *ἀμέρδω* and *μέρδω*, I bereave; *ἀμέλγω* and L. mulgeo.

(2) ε. Compare ἐρυθρός, red, Sk. rohita-s, L. ruber; ἐχθές (also χθές), Sk. hya-s, L. heri, for hesi. In ἐθέλω and θέλω we have both a fuller and contracted form of the same original word, in which the ε is radical and not prosthetic.

(3) ο. Compare ὄδους (for ὄδοντς), Sk. danta-s, L. dens, for dents; ὄνομα, a name, Sk. naman, L. nomen; ὀμιχέω, Sk. mih, L. mingo, I void water.

(4) ι. As ἰαύω, I sleep, compared with αὔω.

§ 2. The letter σ is found initial in some words, which appear at other times without it: as in σκάραβος and κάραβος, σκνιφός and κνιφός, σκόρδινημα and κόρδινημα, σμαράσσω and μαράσσω, σμόγερος and μόγερος, σμικρός and μικρός, σμύραινα and μύραινα, σπέλεθος and πέλεθος, στέγος and τέγος, (L. tectum), στλέγγις and τλέγγις, στρύζω and τρύζω, &c.; in none of which cases is there any modification of the several words respectively, whether with or without initial s. Cf. σμύρνα (whence Smyrna) and μύῤῥα, *myrrh*. So, μειδιάω, I smile, is probably for σμειδιάω (Sk. smi, Eng. *smile*). In some cases where σ thus occurs, it is radical to the original form; and in some cases it may be, possibly, the fragmentary representative of a lost preposition (εἰς or ἐς), serving to give the form to which it was prefixed a more strongly directive sense; just as, in words beginning with νη-, ν-, and α-, we often have fragments of an otherwise lost privative, ἄνευ. Other prosthetic additions, particularly ε, may

have sometimes originated in this way, and be but the remains, occasionally at least, of a primitive prepositional prefix.

Prosthetic additions to the original radical elements of a word often occur in French and Spanish. In Spanish, as in French, *e* is prefixed to words derived from the Latin beginning with *sc*, *sp*, and *st*: as in

SPANISH.	FRENCH.	LATIN.
escribir,	écrire (originally, escrire),	scribere.
espeso,	épais,	spissus.
estado,*	état,	status.

(2.) Epenthesis.

This is the insertion of a letter in the middle of a word, for the purpose of a better dynamical or musical effect. In the Sanskrit, after the prepositions sam, ava, pari, and prati and some words beginning with *k*, an euphonic *s* is introduced between them and the words with which they are compounded. With this euphonic use of *s*, a similar addition of it to ab and ob, in Latin, before *c*, *q*, and *p*, remarkably agrees. Ob sometimes retains it even when alone.

1st. In Greek.

§ 1. Σ has an affinity for τ, θ, and μ, and often occurs before them, after short vowels: as, in the 2d pers. dual and plural person-endings passive of verbs

* In this way English orthography has been complicated with French-Latin forms of original Latin words; as in estate (L. status) espouse (sponsa), especial (species), establish (stabilire).

before *ϑ*: as, *-σϑον* and *-σϑε*; and in the 3d dual passive person-ending of the historical tenses *-σθην*; with which compare the corresponding person-endings *-τον*, *-τε*, and *-την*, in the active voice.

§ 2. We find also, in Greek, other epenthetic uses of different consonants: as,

(*α*) Of *β* after *μ*; as in *μεσημβρία* (=*μέση*+*ἡμέρα*) and *ϑάμβος*, astonishment, compared with *ϑαῦμα*, wonder. In French, a similar fact appears in some words: as in chambre, L. camera, Eng. *chamber*; nombre, L. numerus, Eng. *number*; sembler, L. simulare, Eng. *semblance*: cf. also Fr. combler with L. cumulare, and Fr. trembler (Eng. tremble) with L. tremulus.

(*β*) Of *δ* after *ν*: as in *ἀνέρος*, contracted *ἀνδρός*; with which also compare Fr. gendre and Latin gener; as well as Fr. empreindre from L. imprimere, where after the change of *m* to *n*, *d* is epenthetically inserted.

(*γ*) Of *ϑ* after *σ*: as in *ἱμάσϑλη*, a thong: with which compare, for sense, *ἱμάσσω* and *μάστιξ*. The *ϑ* serves, in such cases, to facilitate, phonetically, the union of *μ* or *ν* and *σ* with the succeeding *λ* or *ρ*.

2d. In Latin.

(1) *B*. In L. comburere, combustum (Eng. *combustion*) L. con+urere, *b* epenthetic occurs.

(2) *D*. In L. tendo (Gr. *τείνω*, Sk. tan, to extend) there is an epenthetic *d*: to give greater syllabic strength to the nasal after the short *e* vowel-sound.

Caution: *D*, it is often said, is also epenthetically inserted between two vowels: as in prodeo (pro+eo), and in the 2d pers. sing. and pl. of prosum (prodes and prodestis), and elsewhere in that verb. The same fact is cited, also, in reference to redeo (re+eo), reddo (re+do), and redarguo. The *d*, however, in these forms, is not epenthetic, but radical. The Sanskrit original of both forms is prati. Its Greek equivalent, πρός, was accordingly, at first, πρότί, in which form we find it in Homer, and from which, τ being interchanged for σ, it became πρός by contraction. Prod- and red- are, therefore, nearer their originals than pro- and re-, their shorter forms. In such forms as praeëo and deërro, no difficulty was felt by the Latins, on account of the hiatus caused, as there should have been, on the supposition that *d*, in the prefixes prod- and red- is of a mere euphonic origin.*

* In Eng. *yonder* there appears a *d*, which is wanting in the Gm. jener; and in English *thunder*, Gm. donner, L. tonitru. A dental added to a nasal, whether by epenthesis or epithesis, gives it greater ease and force of utterance. In Gm. hund (Eng. *hound*) compared with Gr. κύων (L. canis) and Sk. çvan; as also in Gm. hundert, Eng. *hundred* (Gr. ἑ-κατόν and L. centum, Sk. çatam), we see a similar insertion of *d*. In French, epenthetic *d* often occurs, as in moindre, L. minor, tendre, L. tener, and atteindre, L. attinere. Between *n* and *r*, indeed, it is as natural to insert *d* as a helper to their utterance, as it is *b* between *m* and *r*; as in Fr. chambre and nombre (Eng. *chamber* and *number*), L. camera and numerus.

In Eng. *syllable* there is a very interesting specimen of assimilative epenthesis, in the insertion of *l* in the termination, *-ble*. Cf. Gr. συλλαβή, L. syllaba, Fr. syllabe, and Gm. sylbe with Eng. syllable.

(3) *N.* In the Latin equivalents of some Greek and Sanskrit words an epenthetic *n*, or an *n* inserted for mere euphony, occurs: as in anguis, a snake, Gr. ἔχις, Sk. ahi-s. The nasalization of various verb-stems, in the present and imperfect tenses of the different voices of the verb in both Greek and Latin, as in fundo, perf. fudi, and κυνέω, fut. κύσω, Eng. kiss, will be considered, by itself, under another head; and is therefore not embraced in this section.

§ 4. *P* is epenthetically inserted between *m* and *t* or *s;* as in sumpsi and promptus from sumo and promo. Compare Fr. dompter, to subdue, and L. domitare; and also the English word *tempt*, and its Latin original, tentare.

§ 5. *R* is euphonically inserted, by epenthesis, in the genitive plural, between the stem-vowels *a* and *o*, of the first or A-declension and of the 2d or O-declension and the proper plural genitive case-suffix -um: -arum being for aüm, and -orum for oüm; with which compare -ων, gen. pl. suffix in Greek: as in μουσά-ων, contracted μουσῶν. The *r* epenthetic, in Latin, prevents the unpleasant hiatus otherwise made by the concurrence of *a*+*o* in the one case, and by *o*+*o* in the other. In a few single words *r* epenthetic also appears, as probrum (for prohibium from prohibere) and opprobrium. In Fr. velours (earlier velous), from L. villosus, we have a case of the same kind.*

* In some other modern languages also, *r* is epenthetically in-

§ 6. *S* is used epenthetically, with ab and ob, in compound forms: as in abstineo, abstraho, obstinatus, and obsto. In subscus (sub+cudo) compared with incus, we see a similar use of it with sub.

(3). Epithesis.

This consists in adding a letter or syllable, at the end of a word, for better euphonic effect.

The *ν ἐφελκύστικον*, in Greek, is an addition of this sort, which, from its inherent phonetic strength, furnishes a good staff on which the voice may rest, at the end of a clause or sentence.

No epithetic addition of letters, in the modern languages, occurs to the author. except that of *s*, in Fr. sans, without (L. sine, Sp. sin, It. senza). There are, however, in French usage, frequent instances of phonetic, if not of graphic epithesis, in the utterance of the final letters of words which by themselves are silent, whenever they are in regimen with words immediately following them, which begin with a vowel. So, too, the cardinal numerals, in French, which end with a consonant, as six, sept, huit, dix, have their last letter, otherwise silent except before a vowel, distinctly pronounced when at the end of a clause or sentence.

serted, as: Span. tronar, to thunder, from L. tonare, and Sp. esparrago (Gr. *ἀσπάραγος*).

Instances occasionally appear in them also of vowel-epenthesis, as in Fr. lieu, from L. locus, for leu (like Fr. feu, fire, from L. focus; jeu, sport, from L. jocus; and peu, little, from L. paucus).

The third class of Consonantal Changes we term:

3. Suppressions and Abridgments. These may occur in the three different parts of a word: its beginning, middle, or end. Such suppressions are denominated, according to their nature and position, by the following different names: aphaeresis, elision, syncope, ecthlipsis, and apocope.

1st. A suppression of a letter in the beginning of a word. This is termed aphaeresis.

(1) In Greek.

§ 1. Σ sometimes vanishes entirely in Greek, at the commencement of a word. Thus *φωνή* (for *σφωνή*) represents Sk. svâna-s and L. sonus; and *ῥέω* fut. *ῥεύσω* (for *σρέFω*, &c.) the Sk. sru: *γρύτη*, frippery, is the L. scruta; and *γράφω* compares in the same way with L. scrobis, a ditch, a grave, as does *γρομφάς*, an old sow, with L. scrofa. More frequently *σ* is replaced by an aspirate, when a vowel follows it, as in *ἕξ* (L. sex, Sk. shash) and *ἑπτα* (L. septem, Sk. saptan). Sometimes both forms occur, as in *σῦς* and *ὗς* (Sk. sûkara-s, L. sus, Gm. sau and schwein, Eng. sow and swine). So also *σάλασσα* (Doric) and *θάλασσα*, the sea (for *ἅλασσα*) from *ἅλς*, salt, L. sal, Sk. sara-s, salt. In respect to *θάλασσα* and *ἅλς*, compare for form *ἅμα* and *θαμά*. The Romans liked the letter *σ* much better than the Greeks; and the aspirate is, accordingly, often initial in Greek where, in the equivalent forms of the Latin and the Sanskrit,

the sibilant occupies its place: as in *ἕπτα*, seven, Lat. septem, Sk. saptan; and *ἕξ*, L. sex, Sk. shash.

§ 2. In a few words *λ* was dropped when initial: as in *ἰκμάω* for *λικμάω*, I winnow, and *ἴγδη*, mortar, for *λίγδος*. So, in the Aeolic dialect, *μ* was dropped from *μία*, one, which thus became *ἴα*. In the Eng. *ounce* (or once), Fr. once, we have probably a similar aphaeresis of *l*, it being from It. lonza (probably) and that from L. lynx.

(2.) In Latin.

Aphaeresis is of very frequent occurrence in Latin; and in many interesting cases quite concealed from the unphilological eye:—as of the letters *g*, *k*, *v*, *p*, *s*, *d*, etc. Witness the following examples among others, which see more at large in Synopsis: (*g*), as (g)nosco, (g)vado, (g)venio, (g)vi(g)vo, (g)volo, (g)voro; (*k*), as (k)amo, (k)aper, (k)rideo, (k)vanus, (k)vapor; (*v*), as, (v)lacio, (v)lupus, and c(v)anis and s(v)erenus: so, sermo is for s(v)ermo, sol for s(vol), somnus for s(v)opnus, soror for s(v)osor; (*p*), as (p)latus, (p)renes, (p)rogo; (*s*),* as (s)fallo, (s)memor, (s)mirus, (s)repo, (s)taurus, (s)tego, (s)tono, (s)turba; (*d*), as (d)racemus, (d)ruo. So, cf. plumbum for (m)-

* Sometimes, too, the original sibilant initial is wanting in Sanskrit, while found in the Greek or Latin, or both: as in Sk. dhana-s, strength, Gr. *σθένος*: Sk. târâ, a star, L. stella, for sterula (like puella for puerula), and L. astrum, Gr. *ἀστήρ* and *ἄστρον* (cf. Sk. verbs star and stri, to *strew*, L. sternere, stratum, Gr. *στορέννυναι* and Gm. streuen).

blumbum; and lis and locus for earlier (st)lis and (st)locus; and latus, part. of fero, for earlier (t)latus; and testis for t(r)estis and ubi and uter for quubi and quuter.

In the modern languages, likewise, interesting cases of aphaeresis are to be found: as the loss of initial *e* in Eng. *stranger* (L. extraneus, Sp. estrangero, Fr. étranger); of *hi*, in Eng. *story* (Gr. ἱστορία, L. historia, It. istoria and storia); of *hy*, in Eng. *dropsy* (Gr. ὕδρωψ, L. hydrops); and of *o*, in Eng. *rice* (Gr. ὄρυζα, L. oryza, It. riso, Fr. riz). So, Gm. *spital* is L. hospitalis (sc. domus); Fr. *oncle* (Eng. *uncle*) is L. avunculus; It. *squisito* is L. exquisitus (Eng. exquisite); and Eng. *plot* is Fr. complot (earlier comploit, L. complicitum), as also Eng. *tin* is Fr. étain, L. stannum. Orthoepical aphaeresis (in which the letter is kept, but its sound dropped) abounds in English: as, (b)dellium, (g)naw, (h)umble, (k)now, (m)nemonics, (p)neumonia, (w)ho, (w)rite, (w)rong, (w)ry.

2. A suppression of a letter or syllable in the middle of a word:

(1) Elision, or, the removal of one vowel from another in juxtaposition with it: as nullus (= ne+ullus), nunquam (= ne+unquam), non (for earlier noenum = ne+oenum or unum).

(2) Syncope.* By this is meant the removal of a

* These various phonetic affections of words are not always discriminated, with sufficient clearness, in our manuals of grammar.

vowel from between two consonants: as in patris, gen. of pater, for pateris; and so *πατρός*, gen. of *πατήρ*, and Homeric *τίπτε* for *τίποτε*. Valde, in Latin, is for valide, by syncope.

(3.) Ecthlipsis. This is the removal of a consonant, or of an entire syllable, from the middle of a word.

§ 1. In Greek.

(*α*) In Greek, *σ* is often rejected by ecthlipsis; sometimes in nouns, and sometimes in verbs: as in *γένεος* for *γένεσος*, gen. of *γένος*, and *βουλεύη* for *βουλεύεαι* for *βουλεύεσαι*.

While in Sanskrit euphonic principles ruled with a force greater than in any of the cognate languages, still many harsh combinations were allowable, which seemed to the Greeks and Romans, even when occurring in a regular way, altogether too dissonant. In the case accordingly of verbs, having roots terminating in a consonant, it was an all but universal rule, in both Greek and Latin, although not in Sanskrit, to connect the personal terminations with the stem, by means of an union-vowel. In the following roots, however, the connecting vowel was suppressed, when the personal ending was affixed: in Greek, the roots *ἐς*, to be, and *ἰδ*, to know, and in Latin, es, to be, fer, to bear, vel, to wish, and ed, to eat; so that we have the forms *ἐστί*, *ἐσμέν*, *ἴστε* and *ἴδμεν*, and also est, he is, fert, vult, and est, he eats.

As in Sanskrit, before the personal terminations beginning with *t*, *th* and *dh*, roots that end with a consonant other than *n* reject *s*, in order to avoid a harsh combination of three consonants: so, in Greek, roots terminating with a consonant abbreviate in the perfect passive the terminations *-σθον*, *-σθε*, to *-θον* and *-θε*, as *τέτυφθε* for *τέτυφσθε*, and *τέταχθε* for *τέταξθε*. Compare in Sanskrit the form sthâ, to stand, with itself as it is when compounded with the preposition "ut," up, as in utthita, upstood, for utsthita.

Before *σ* the dentals and the dental liquid *ν* are dropped; as in *λαμπάς* for *λαμπάδς*, *κόρυς* for *κόρυθς*, *σώμασι* for *σώματσι*, and *δαίμοσι* for *δαίμονσι*. In *πούς*, stem, *πόδ*, not only is *δ* dropped, but *ο* is lengthened also by way of compensation, as likewise in the perf. act. participle in *-ως*, as in *βεβουλευκώς* for *βεβουλευκότς*.

When both a dental and *ν* are omitted before *σ*, the absorption is indicated by an elongation of the vowel, if *α*; or by its diphthongation, if *ε* or *ο*; *ε* becoming in such a case *ει*, and *ο* becoming *ου* and *ω*; as in *πᾶσι* for *πάντσι*, and *σπείσω*, fut. of *σπένδω*, for *σπένδσω*, *τυφθείς* for *τυφθέντς*, *λέων* for *λέοντς*, and *ὄδους* for *ὄδοντς*.

(*β*) Liquids fall out, from their own mobile nature, with special readiness, from syllables to which they belong: as in *αἰσχίων*, *ἐχθίων*, *μάσσων*, &c., comparatives of *αἰσχρός* *ἐχθρος* and *μακρός*. So, cf. *φαῦλος*

and *φλαῦρος*, *στυφνός* and *στρυφνός*: cf. also *ἀκούω* (for *ἀκρούω*) with Sk. çru, to hear. So, *ν*, in some comparative forms, is dropped between two vowels: as *μείζω* contracted from *μείζοα* for *μείζονα*.

As liquids thus easily disappeared between or before two vowels: so, contrarily, they often assumed a vowel not radical to themselves, especially in initial syllables, examples of which see under *prosthesis*.

(*γ*) An entire syllable is occasionally removed by ecthlipsis: as *τράπεζα* for *τετράπεζα*, *ἀμφορεύς* for *ἀμφιφορεύς* and *εἰκοστός* for *εἰκοσιστός*.

§ 2. In Latin.

Abridgments by ecthlipsis, accompanied often by a subsequent contraction, are numerous, many instances of which have been already furnished: as, praebeo for praehibeo; promo and sumo for pro-emo and sub-emo; prudens for providens; amavi and docui for ama-fui and doce-fui; lumen for lucmen, for lucimen; hodie for hoc die; pejero for perjuro; judex for jus-dex; imus for infimus. So the dative and ablative pl. suffix-ending -is, is a contraction, in the different declensions, of the original forms -abus, -obus and -ibus; with which compare the double dative pl. forms, queis, cont. quīs, and quibus of the relative pronoun qui; and poematis as found in some authors for poematibus.*

* There are similar abbreviations in English, as *palsy* (L. paralysis, Fr. paralisie); *lamprey* (It. lampreda, Fr. lamproie, from M. L. lampetra = L. lambens+petra).

Contract perfect forms as *vidi* (for vividi), *cepi* (for cecipi) etc., illustrate this same fact.

The above instances are of an individual sort, and better denoted by themselves, than by any attempted classification. The facts which remain, that are worthy of note, may be thus classified:

(α) *D* is often suppressed before *s*, and so sometimes is *t;* as in divîsi for dividsi, mîsi for mitsi, clausi for claudsi, and laesi for laedsi. In divîsi and mîsi, or any such form, the first vowel *i* is long by way of contraction, as it would otherwise be made by way of compensation.

(β) *C*, *g* and *q* sometimes disappear in the same way before *s;* as in sparsi for spargsi, mulsi for mulgsi, and torsi for torqsi.

(γ) *V* appears to be quite a weak and movable consonant in certain circumstances: as in malo for magis-volo; momentum for movimentum; nôram for noveram; petii for petivi, etc. *V* was stronger initially and after a consonant, than medially between two vowels, especially if kindred vowels. Hence such forms as ditior for divitior; junior for juvenior; neu for neve; seu for sive; bŏum for bovum; denuo for de novo; nuntius for noventius; oblītus for oblivitus, etc., etc. In some of these forms and in others like them *v* sinks from very weakness readily into *u*.

(δ) *R* is in febris (Eng. fever) for ferbris (from

ferveo) rejected, as also in prosa, Eng. *prose*, for prorsa, for pro-versa.

Even in English, words are sometimes softened by the rejection of a letter belonging to the original root; as in our words *speak*, *spake*, and *spoken*, from the Gm. sprechen, sprach, gesprochen; *veneer*, from Fr. vernir, to glaze over; *prow* (L. prora, It. prua, Fr. proue); and *giant* (Gr. γίγας, Fr. géant).*

(3.) A suppression at the end of a word is called Apocope.

In the Sanskrit, in the final form in which it has reached us, two consonants were no longer tolerated, as they once had been, at the end of a word; but the latter was rejected. That this feature of the language was not fixed upon it, until after the separation of the other languages from the common parent-stock, would seem evident from the fact, that it is not true of the Zend or of the European languages, old or new. The result to the Sanskrit is a mutilation in the present aspect of many of its original forms, which, if found now as they were in their primeval state, would furnish much valuable light on many etymological questions and theories. Any consonant in the alphabet may be final in Sanskrit.

1. In Greek.

* After *x*, *s* is commonly rejected in English: as, in *exert* (L. exserto), *exist* (L. ex + sisto); *expect* (L. ex + specto); *extant* (L. ex + stans, part. of sto, stare); *extirpate* (L. ex + stirps).

§ 1. All final mutes are apocopated from forms, where they would otherwise appear as a radical part of the word. Thus *μέλιτ* becomes *μέλι*; *σῶματ*, *σῶμα*; *ἔτυπτετ*, third pers. sing. imperf. act. (for fuller form *ἐτύπτετι*) becomes *ἔτυπτε*; and *ἔτυπτοντ(ι)*, third pers. pl. of same tense, becomes *ἔτυπτον*; *γάλακτ* becomes *γάλα*, and *ἦσαντ(ι)* (compare erant for esant) becomes *ἦσαν*, and *πᾶντ* (neut. of *πᾶς*) becomes *πᾶν*. In such nominatives neuter as *κέρας*, *κρέας*, *τέρας*, the final *τ* of the stem is merely changed to *ς*.

§ 2. No consonant can properly end a word in Greek, except *ν*, *ρ* or *ς*. Two words end in a guttural *οὐκ* or *οὐχ*, which is but a mutilation of *οὐκι* and *ἐκ* or *ἐξ* for *ἔχις* (cf. *ἔκας*, *ἐκεῖ* and *ἐκεῖνος*); and they are properly but proclitics, never occurring at the end of a sentence; *οὐκ* always preceding a word beginning with a vowel, and *ἐκ* one commencing with a consonant. In respect also to the three letters, *ν*, *ρ* and *σ*, it is to be remembered that *ρ* occurs rarely, and that *ν* often represents *σ*, or contains it by absorption, and also that *ς* final cannot be preceded by a dental or the liquid *ν*. Even *ν* and *σ* were themselves so weak at the end of words, as to be often admitted. Thus *ἐγώ* is for *ἐγών*, Sk. aham; and *τοῦτο*, neuter of *οὗτος*, is for *τοῦτον*. Compare also *πρόσθε* and *πρόσθεν*, *νύ* and *νύν*.

To *μ* final the Indian ear and Roman, like the

German and English, had no objection; but the Greeks utterly rejected it, or substituted the dental nasal *ν* in its place: as, in the neuter termination *-ον* (for *-ομ*, L. -um) of the second declension, the regular accusative case-sign (*ν* for *μ*) and the imperfect tense-ending *-ν* (for orig. *μ*, L. -m). So, in the Romanic languages, especially French, *m* is not relished. Thus compare the numerals in Latin and the various derived languages.

Latin,	septem,	novem,	decem,	undecim,
French,	sept,	neuf,	dix,	onze,
Italian,	sette,	nove,	dieci,	undici,
Spanish,	siete,	nueve,	diez,	once.

So, cf. L. centum, mecum, and amabam with It. cento, meco and amava, and Sp. ciento, migo and amaba.

§ 3. The passive person-endings *-νται* and *-ντο* cannot occur after a consonantal stem; the *ν* accordingly is changed to *α*, and the forms become *τετύφαται* and *ἐτετύφατο* instead of *τετύφνται* and *ἐτετύφντο*; like the change of the accusative case-sign *ν* in the third declension to *α*, after consonants, as in *πατέρα* for *πατέρν*, and *κόρυθα* for *κόρυθν*: cf. in same way *διδόασι* 3d pers. pl. indic. act. of *δίδωμι*, for *δίδοντι*.

§ 4. When occurring between two short vowels in the end-syllable of a word, *σ* and *ν* tend to vanish, as in *μείζους* for *μείζο(ν)ες* and *γένους* for *γένε(σ)ος*.

§ 5. When *σ* in an end-syllable would be preceded

by another σ, one of them is dropped, as in τείχεσι for τείχεσ-σι.

§ 6. In the third pers. sing. active of all the tenses, and in the third pers. pl. of both the imperfect and aorist tenses, an original τ, still preserved in Latin, is dropped. Thus τύπτει, ἔτυπτε, τέτυφε, ἔτυψε are for τύπτετ(ι), ἐτύπτετ(ι), τετύφετ(ι), ἐτύψετι. Thus compare

SANSKRIT.	GREEK.	LATIN.
bharati, he bears,	φέρε(τ)ι,	fer(i)t(i).
abharat(i), he was bearing,	ἐφέρε(τι),	fere-bat(i).

No final letter hung more feebly than τ to its parent stem; and it fell off everywhere as if by its own weight. Neuter stems in ον, οντος, αν αντος, εν εντος, υν υντος, have likewise lost a radical τ. It is manifest, also, that nominatives in αρ and ωρ, gen. ατος, like ἧπαρ ἥπατος, ὕδωρ, ὕδατος, originally ended in αρτ (cf. δάμαρ, gen. δάμαρτος), from which τ has been dropped in the nominative.

§ 7. Before σ, ντ were dropped, as in δούς for δοντς; or, after ντ, σ was dropped, as in λέων for λεοντς; and unsigmatized masculine and feminine nominatives, (or those which would normally have the gender-sign σ affixed, but which, on account of an ν final in the stem, have rejected it,) have their stem-vowel lengthened by way of compensation for losing σ, as in ποιμήν for ποιμένς, and ἡγεμών for ἡγεμόνς.

2. In Latin.

The number of final consonants in Latin, *c*, *l*, *n*, *r*, *s*, *t*, is somewhat greater than in Greek. In the Sanskrit, also, *n*, *t*, *s*, *r* are almost wholly the consonants that occur terminally. The words in which other consonants are found at the end, are but of rare use.

Apocope occurs in Latin in several interesting classes of cases.

§ 1. In the loss of the final letters of many consonantal stems of nouns in the nominative; as in cor, the heart, for cord; lac, milk, stem lact; os, a bone, stem oss, for oste (Gr. stem ὀστε, Sk. asthi); so that the second *s* in the Latin form represents the otherwise lost radical syllable, -te. Leo, a lion, stem leon; and mel, honey, stem mell, (Gr. μέλι(τ)).

§ 2. In the ablative singular form of all the declensions; in the dropping of its final characteristic *d* (Sk. *t*) from them all; as domino for archaic dominod, and sermone for sermoned.

§ 3. In several imperatives, as dic for dice; duc for duce; fac for face; and fer for fere.

The next class of consonantal changes is composed of

4. Weakened consonantal forms; or the weakening of individual consonants in certain specific forms or classes of forms.

(1) The very common one of τ into σ. Thus the ending -ουσι in the third pers. pl. of the pres. and fut.

active of Greek verbs, as in *τύπτουσι* and *τύψουσι*, represents an original *-οντι*; which was the form also actually used by the Dorians. The analysis of the changes made in the form is this: *τ* was euphonically changed to *σ*, after which *ν* was dropped, according to universal Greek usage before *σ*, and the vowel *ο* was lengthened, by way of etymological compensation, into *ου*.

So in Latin, the proper supine-ending -tum is changed, when the stem of the verb ends in a dental, into -sum. After a long medial vowel the dental is thrown away, as in caesum for caedtum, from caedo, to kill, and laesum for laedtum, from laedo; as likewise in the supine and participial forms of cado and edo, to eat; in which the vowels *a* and *e* are accordingly lengthened by the contraction of the syllable to which they belong, as in cāsum for căd̆tum, supine of căd̆o, and the participles ambēsus and comēsus of am-bĕd̆o and comĕd̆o. After a short vowel, the dental is also assimilated to the changed suffix, as in fissum for fidtum, and fossum for fodtum; supines of findo and fodio.

(2) That of the conversion of an original *σ*, in the beginning of a word, into the aspirate; as in *ὗς* for *σῦς*, which two forms are both found in use together; and of *ἵστημι* for *σίστημι* (L. sisto). This subject will, however, receive its proper treatment, under the subsequent head of Sibilation.

(3) That of the weakening of an original digamma into various forms: another topic reserved for fuller discussion, by and by, alone by itself.

A special hint. It must not be forgotten, that some difference in the flexion-forms both of nouns and verbs are to be resolved, not by any mere phonological analysis, but on the theory of a manifest duplication of the stems of its different forms, and sometimes even by the aggregation of very different stems together, for grammatical convenience, into one form of conjugation. In such forms as *μέγας, μεγάλη, μέγα*; *πολύς, πολλή, πολύ*; *πράος, πραεῖα, πραόν* we have two different original flexion stems: *μέγα* and *μεγάλο*; *πολύ* and *πολλό*; *πράο* and *πράε*. The two stem-forms of *πολύς* and *πολλή* we find used interchangeably in Homer in most of the cases. In the L. fero, perf. tuli, supine latum, we have two absolutely different stems aggregated, fer and tul; two, not three: as latum is for tlatum (cf. Gr. *τλάω* and *τλητός*, and L. tolero), and tlatum is from the same root with tuli.

5. Strengthened consonantal forms.

Neither learner nor teacher, it is believed, can be harmed by occasional repetitions of the same fact, in other relations and for other uses. It is difficult, if not impossible, to survey phonology thoroughly on its different sides, and to do justice to each one of them by itself, without at the same time catching views of

other parts already examined, or demanding afterwards more distinct and complete consideration.

The use of strengthened forms was one of the early features of language, abounding in Sanskrit and Greek, and of frequent occurrence also in Latin; but occurring less and less in subsequent and derived languages, as we go in them farther and farther from their primeval source. As the Latin preserves in most of its aspects more of the simple strong characteristics of the Sanskrit, than the Greek, its departure in this respect to a wider degree from their common original than the Greek is to be accounted for probably by the strong practical tendency of the Roman mind, which did not relish double forms of the same thing, and multiplied modes of reaching the same end.

The modes of strengthening stems are various, as:

§ 1. By nasalization, as in *κάμνω*, stem *καμ*, and *τέμνω*, stem *ταμ*; and in Latin frango, findo, vinco, compared with their simple bases frag, fid, and vic. But the subject of nasalization must be treated more at large by itself.

§ 2. By the reduplication of the radical syllable or sound.

A repetition or reduplication of words and syllables is the most natural and effective style of emphasizing their importance.* This occurs abundantly in San-

* This idea lies at the foundation of some of our most expressive

skrit and in Greek, but much less in Latin. See subsequent treatment of Reduplication by itself.

§ 3. By changing stems orginally ending in one of the *κ* mutes or *τ* mutes, followed by the semivowel *ι* (as *γι, κι, χι, τι, θι*) into *σσ* or *ττ*: and stems ending in the liquid *λ* followed by *ι*, as *λι* into *λλ*. Thus: *τάσσω, λεύσσω, φρίσσω, λίσσομαι* are, as before shown, for the earlier forms *ταγιω, λευκιω, φρικιω, λιτιομαι*; as, also, *βάλλω, μέλλω*, and *στέλλω* are for *βαλιω, μελιω*, and *στελιω*; with which compare *μᾶλλον*, comparative of *μάλα* for *μαλιον*.

The gemination of the final consonant of the stem, in this way, answers a double purpose; that of strengthening the stem, and that also of symbolizing, in a form so unusual in Greek, except as a special etymological contrivance, the previous changes that had occurred in these forms.

In Latin, the verbs in -io, of the third conjugation, represent the same class of verb-stems that, in Greek, were changed so as to present a duplication of the final letter of the stem: as capio, cupio, and fugio. In Greek, verbs and adjectives having *ν* or *ρ* for the final letter of the stem, followed by the half-vowel *ι*, a metathesis of the *ι* occurs, instead of a gemination of the final consonant; as in *φαίνω*, stem *φαν*, for *φανιω*,

words, as respect, regard, remark; where the idea, as in the word respect, is, that the person or thing respected is worthy of being looked at a second time, or, again and again.

βαίνω, stem *βαν*, for *βανιω* (cf. L. venio and also L. vado, and Gr. *βαδίζω*), etc. The half-vowel *i*, or *y*, of the original forms of these various words represents the Sk. yâ, properly meaning to go, occurring in verbs of what is called the fourth class, in that language, and characteristic, very extensively, of intransitive and passive verbs. But *y* was not a sound to be found in Greek; and therefore it must either be vowelized, as if *ι*, or expressed by some other assimilated sound. In the adjective termination *-ιος* in Greek, as in *ἅγιος*, Sk. yajya-s, we see the equivalent of the Sk. adjective suffix yas. The Doric future suffix-form *-σιω*, answers, in the same way, to the Sk. syâmi. The analogue, accordingly, in both Greek and Latin, of the fourth Sk. conjugation-ending -yami, is *-ιω* or -io (for *-ιαμι*). From such an original regular form in *-ιω*, come not only the altered forms *-σσω*, *-ττω*, *-ζω*, *-λλω*, but also those in *-αινω* (for *-ανιω*) and *-αιρω* (for *-αριω*). So, in Latin, the adjective and nominal suffixes -ius, -ia, -ies, answer to the Sk. ya-s, and yâ, like the verbal ending -io to the Sk. -yâmi.

§ 4. By the epenthetic insertion of *σ* in the midst of the stem: as in *μίσγω* (L. misceo) compared with *μίγνυμι*; *ἴσχω* and *ἰσχνέομαι* compared with *ἔχω*; also *ἐσθίω* with *ἔδομαι*, to eat, Sk. ad, L. ed.

§ 5. By adding to consonantal stems ending in *π* and *κ* the letter *τ*, and to vowel-stems *ϑ*; as in *τύπτω* (stem *τυπ*); *κόπτω* (*κοπ*); *κρύπτω* (*κρυβ*); *πέκτω*

(πεκ) ; and τίκτω (τεκ) ; and for vowel-stems κνήθω, κλήθω, πρήθω and σήθω (stems κνα, κλε, πρη, and σα). Such forms, in Latin, as necto, plecto, flecto, are of the same analytic origin.

Even in the forms of nouns, in Greek, the strengthening of the stem by the insertion of τ appears : as in the epic forms πτόλεμος and πτόλις for πόλεμος and πόλις. Compare, also, πτέρνα and πέρνα, the heel, Sk. pârshṇi-s. The distinction of strong and weak cases that prevails in Sanskrit in the different case-forms of the same noun, to so marked a degree, is entirely unknown in Greek and Latin.

2d. We come, now, to some of the special pathological affections of the classical languages.

1. The Greek.

Firstly. Its dialects.

Every language, covering an area of any considerable extent, for a long period of time, tends to break into separate dialects ; determined, objectively, by different physical and local causes ; and also subjectively, by difference of employment, development, and culture. The effects of time and space are as marked on men as on nature, and on the world of language and of letters, as on any part of the vegetable kingdom. In Greece, especially, dialectic developments were of the fullest and finest growth. Had ever a nation, in respect to all physical influences, so favorable a position, as such, for growth in all the elements of inward greatness? She

was nursed in the mountains, among the giants: the air that she breathed was full of the seeds of life: in the broad blue sky above, and the bright blue sea below, she saw divine aspects of energy and beauty constantly mirrored to her view: her eye and her heart were ever invited, by surrounding objects, to a perpetual festival. She laid the beams of her greatness on two continents: combining the stern strength of the one with the soft luxuriance of the other. She sat, as queen, on many waters, and girt around, as with a mantle of stars, with clusters of islands shining about her on every side.

On no spot upon earth can one be born, to this day, where Nature will bend down more lovingly and impressively over him, to breathe her life and beauty into all the opening elements of his being. The mountains and the sea have ever been the two greatest natural teachers of mankind. No people could come into more immediate contact with Nature, in either of these forms of her presentation; none ever did so meet her constantly in them both combined. Rome was, in some respects, similarly accoutred for greatness with Greece: with the mountains behind and the sea before; but it was with no such fulness of preparation: her home was, after all, upon a plain. Greece was, everywhere, a land full of broken and rugged surfaces, of bold shores, of short, dark, rapid, foaming streams, and of every variety of landscape, skirted, at ten

thousand points of contact, with the sea, which not only surrounded it, but crept in, with its pulses of ever-quickening force, into all the folds of its physical and national life. Amid such influences, as each vegetable and animal have not only their special geographical zone, but also even a specific climate and locality, where they will best fill out the whole ideal outline of their being, man finds his most favored spot for a large growth of life and action.

When the western fracture was made from the common Graeco-Italic stock, which, under the long action of many favoring circumstances, was perfected, in the end, into the round orb of Roman life and law, the portion remaining behind, within the boundaries of Northern Greece and Asia Minor, began slowly to form a local character and language, as they settled more and more upon the same soil, into fixed communities and habits. No language can bear greater evidence of home-growth than does the Greek. Hellenic outgrowths, of all kinds, began early to thrust forth themselves, in all the communities of Greece, with great force: so that, erelong, Hellenic, or civilized and cultivated, ideas, words, accent, and euphonism, with the power also of Hellenic arms, greatly changed the first character of the people and of their language. The Hellenes were, in a word, the Greeks, in a more cultivated period of their history, than the pioneer Pelasgi or first settlers. Thus readily is the great paradox

solved, which has perplexed so long a succession of historical writers, of the connected existence, and yet supposed diverse origin, of the two races, that peopled Greece, to which they really have themselves given, in their imagination, all the reality that they ever possessed; and which it was as easy, of course, for them to set in grand antagonism to each other, as it was, in the first place, to invent them at all. Grecian literature, art, history, genius, and advancement, are therefore, by necessity, all Hellenic.

The three leading dialects of Greece were the Aeolic, Doric, and Ionic. The Aeolic prevailed in Boeotia, Thessaly, and the colony of Aeolis in Asia Minor: the Doric, in the Peloponnesus and among the Dorian colonies in Asia Minor, Italy, and Sicily; and the Ionic, which was spoken by the Ionian race, reigned especially in Asia Minor, and also in numerous islands, and in the Ionian colonies. This was the first of all the dialects, perfected by poetic composition; and it burst forth, at different times, into three kindred varieties: the Old Ionic or Epic, as seen in Homer and Hesiod, the New Ionic of Herodotus, and the Attic, which became ultimately the standard of all the other dialects throughout the whole of Greece. This is the dialect in which the many chief builders of Athenian greatness erected their various structures of beauty and of strength.

The Aeolic and Doric are more simple, severe, and

even rough, in their forms. In the Aeolic, Alcaeus, and Sappho sang. This is the dialect with which the forms of the Latin are more correlated than with any other; and which also presents to us the patterns of Greek words very nearly as they were at the first, when unbroken, or fused and recast into other moulds. The Doric abounds more in consonants than the others. In it the Muse of Theocritus and Pindar robed herself.

The Ionic is full of vowels, and therefore soft; while, possessing also an uncontracted fulness of syllables, it moves before the eye like an Asiatic princess, with a Grecian face and smile, but sweeping a long train, and arrayed in the strong colors of the oriental world. The Attic dialect is the Ionic arrived at maturity. The hand of Time has here chiselled all its forms, according to the ideals of pure phonetic taste; the rules of art have been effectively applied to every side of it, by a long succession of workmen, busying themselves one after another in perfecting the details of its structure; and it contains in itself all the plain, deep strength of the Doric, with all the real, upper beauty of the Ionic.

The Attic dialect had certain classes of peculiarities, in different ages, which have led writers sometimes, and yet with no very important results, to divide it into three periods: the Older, the Middle, and the Later Attic. The Older Attic flourished five hundred years before Christ, as found in the writings of Thucydides,

Aeschylus, etc.; the Middle Attic, a hundred years later, as found in the works of Plato and Xenophon; and the Later Attic, in the succeeding age, as seen in the orations of Demosthenes. On the margin between the Later Attic and the common Greek dialect, that prevailed 300 B. C., appeared that wonderful philosopher, Aristotle, who swayed the great speculative tides of thought in the ancient world, quite as much perhaps as Calvin has those of the modern. Some of the leading writers in the Common Greek, into which Classic Greek slowly, and with ever increasing dimness, faded away, were Plutarch, Strabo, Dionysius of Halicarnassus, and Lucian.

Secondly. The phonetic force of the different Greek letters, in alphabetic order; or a synoptical view of the capacities of the Greek letters, for a variable manifestation of different equivalent sounds in the Sanskrit.

A. This often represents the Sk. *a*, illustrations of which will be, of course, unnecessary: short *ă* in Sk. is usually represented by *ε* or *o* in Greek; and the long Sk. *â* is oftener represented by *η* or *ω* than by long *ā* in Greek.

It is sometimes euphonic, and so not a radical part of the stem of a word; as in *ἀσπαίρω*, I gasp, compared with *σπαίρω*. In *ἀστέροπη* (=*ἀστήρ*+*ὄψ*) lightning, (and also *ἀστραπή*) compared with *στέροπη*, we have, on the contrary, a full and contracted form of the same word, which might readily be mistaken,

but for etymological reasons, for an instance of *a euphonic*. Like the Sk. *a*, the Greek *α* shaded off in kindred or derived forms, in different dialects, into almost all the other vowels: as *ε*, Ionic *ἔρσην* for *ἄρσην*; *η*, Epic *θώρηξ* and *σοφίη* for *θώραξ* and *σοφία*; *ο*, Aeolic *στροτός* for *στρατός*.

In the Doric dialect, *a* was almost as great a favorite in all consonantal forms, as in Sanskrit; and it abounded greatly also in the forms of the Aeolic dialect. In the different dialectic forms of the genitive of *ναῦς*, a ship (Sk. nava-s, L. navis), as Doric *ναός*, Ionic *νηός* and *νεός* and Attic *νεώς*, we see the radical vowel *α* represented by a variety of kindred vowels.

B. This is equivalent in various forms to the Sk. *b*, *g* and *j*.

(*b*) Although specimens of this kind are unnecessary; yet the one here given deserves it, for its own interesting character, especially to any one who remembers the various false etymologies, with which this class of words has been visited: Sk. barbara-s (and varvara-s) a stranger, Gr. *βάρβαρος*, Eng. *barbarian*.

(*g*) gâu-s, a cow, *βοῦς*;* gâ, to go, *βαίνω* (pure stem *βα*), cf. also *βιβάζω*; guru-s, heavy, *βαρύς*; gar, to devour, *βιβρώσκω* (stem *βρο*, for *βορ*; redup. etc.) I devour (cf. also *βορός*, devouring, and *βρῶμα*, food).

* Labials often represent gutturals in a cognate language, as a degenerate form of them, as in Aeol. *πίς*, who; Attic *τίς*; Sk. kis; Lat. quis.

(*j*) jyâ, a bowstring, *βιός*, a bow; jîv, to live, *βίος*, life.

The sound of the Greek *B* was softer than ours, more like indeed, as in the Modern Greek, our *v* than *b*; or, as in Spanish, medial between the two. Before *ρ* it was substituted in the Aeolic dialect for the ordinary aspirate, as in *βρόδον* for *ῥόδον* and *βράκος* for *ῥάκος*. It was also epenthetically inserted before *ρ* after *μ*, as in *μεσημβρία*, for *μέση ἥμερα*; and *ἄμβροτος* for *ἄμροτος*.

It was interchangeable in the different dialects, with the following consonants:

(1) *π*; as in *βατεῖν* for *πατεῖν*, to tread. Before *τ* in verbal forms, according to the law of the harmonization of mutes in Greek (smooth with smooth, middle with middle, etc.), *β* is regularly changed to *π*, as in *τέτριπται* for *τέτριβται*. Compare the change of *b* to *p* in Latin before *s* and *t*, as in scripsi and scriptum from scribo.

(2) *φ*; as in *βρίγες* and *βρύγοι* compared with *φρύγες*. Cf. L. fremo and *βρέμω*; and balaena, a whale and *φάλαινα*.

(3) *γ*; as *γλήχων* for *βλήχων*, penny-royal. Compare, also, *βαρύς* and L. gravis; and also *βάλανος* an acorn and glans.

(4) *δ*; as *ὀδελός* (Doric) for *ὀβελός*, an obelisk.

(5) *μ*; as *βροτός* for *μροτός* by metathesis for *μορτός*; Sk. marttas (mri, to die), L. mortuus (morior).

Cf. *μύρμηξ* an ant, and L. formica; and also *μορμώ* a bugbear, and formido, fear; and L. promulgare compounded of pro and vulgus.

Γ. This corresponds commonly with the Sk. *g*, *h*, *j*, and rarely with *gh* and *ç*.

(*g*) gaû-s, the earth (stem gâ), *γῆ*, archaic *γαῖα* (cf. *γήϊτης*, a farmer, and *γείτων*, a neighbor); sthag, to cover, *στέγω*, L. tego.

(*h*) hanu-s, the jaw, *γένυς*, L. gena.

(*j*) jânu, the knee, *γόνυ*, L. genu; jan, to beget, *γίγνομαι* (stem *γεν*), *γείνομαι*, *γένος* and *γεννάω*; aj, to go, to drive, *ἄγω*; jaran, an old man, Gr. *γέρων*; jnâ, to know, *γιγνώσκω*.

(*gh*) ghas, to eat, *γάνειον*, an eating-house.

(*ç*) paç, to bind, *πήγνυμι*, stem *παγ*.

In the Greek itself it was interchangeable with *β*, *δ*, *κ*, *λ*. Thus for *β*, compare *βλήχων* and *γλήχων*; for *δ*, *γῆ* and *δᾶ* (Doric); for *κ*, *γνάπτω* and *κνάπτω*; and for *λ*, *μόγις* and *μόλις*.

Δ. This is equivalent properly to the Sk. *d*, and sometimes to *j*.

(*d*) daksha-s, right (as right-handed) *δεξιός*; dvâu, two, *δύω*; dam, to subdue, *δαμάω*; and dama-s, a house, *δόμος*.

(*j*) jîv, to live, *δίαιτα*.

It is interchangeable in various dialects with different letters in Greek.

(1) In the Aeolic dialect with *β*, as *σάμβαλον* for *σάνδαλον*.

(2) In the Doric, with *γ*, as *γαῖα* and *γῆ*, Doric *δᾶ* and also *γᾶ*. Cf. also *δνόφος*, as a parallel form of *γνόφος*. So *Δημήτηρ*, Ceres, is formed from *Γη*+*μήτηρ*. Cf. also *ὕδωρ*, and *ὑγρός*.

(3) In the Ionic, with *ζ*, as in *Ζεύς* and *Δεύς*; with *κ*, as *δαίω* and *καίω*; and with *σ*, as *ὀδμή* and *ὀσμή*.

(4) In the Attic dialect, with *τ*, as in *δάπις* and *τάπης*. It became also euphonically in the Attic in verbal forms *σ*, before *τ* and *ϑ*, as in *ἐψεύσϑην* for *ἐψεύδϑην*, and *ἔρεισται* for *ἔρειδται*; as in Latin we find fissum for fidtum.

E. This represents properly the Sanskrit short *ă*, and sometimes also other vowels, as *e* and *i*. In some Gr. forms also beginning with *ε* there is a lost digamma represented in equivalent Latin forms by an initial *v*. *E*, modified in the subj. mood to *η*, is, with *o*, likewise modified to *ω* in the subj. mood, and to *οι* in the opt., the favorite union-vowel in the Greek.

(*a*) api, to or towards, *ἐπί*; ahi-s, a snake, *ἔχις*; jaran, an old man, *γέρων* (stem *γεροντ*); ana, in, *ἐν* and *εἰς* for *ἐντς* (cf. L. in, and, with Sk. antar, among, L. inter).

(*e*) êna, one, *εἷς* for *ἕνς*.

(*i*) pippali, pepper, *πέπερι* (L. piper).

(*v*) Sk. vam, to vomit, *ἐμέω*. Cf. Sk. vaç, to wish, and *ἔκων*, for *Fέκων*, L. invitus.

E is sometimes euphonic, as in *ἐλαχύς* small, Sk. laghu-s, light. In *ἑκατόν*, one hundred, the initial *ἑ* is not euphonic, but is an abbreviation of the numeral *εἷς* for *ἕνς*, one (= *ἕν*+*κατόν*. Cf. L. centum, Sk. çatam). In the Aeolic dialect, *ει* was exchanged for *η*, as *κῆνος* for *κεῖνος* and *κῆ* for *ἐκεῖ*.

Z. Its regular equivalent in Sk. is y; but it also sometimes represents *j*, as Sk. jîv, Gr. *ζάω*.

(*y*) yu and yuj, to bind, or join together, *ζεύγνυμι*; yava-s, barley, *ζέα* for *ζέFα*; *ζημία* loss, damage, seems to compare in same way with Sk. yam, to restrain, or hinder. So, cf. also, *ζυγόν*, a yoke (L. jugum) with Sk. yuga, equal.

Z does not represent in Greek the combination, as might be supposed, of *δς*, *τς*, and *θς*, etymologically, but of *δι* and *γι*. Thus *σχίζω* is for *σχιδιω* (stem *σχιδ*); *στίζω* fut. *στίξω* (stem *στιγ*) is for *στιγιω*; (cf. L. instigare, Gm. stechen, Eng. stick); and *μείζων* is for *μεγιων*. In a few cases *ζ* represents a contraction of *σδ* (not *δς*), as *Ἀθήναζε* for *Ἀθήνασδε*. Dionysius, who yet himself represents *ζ* as being pronounced as *δς*, says that it arose from *σδ*. In the Doric dialect, it was indeed so written, so that *Ζεύς* was in Doric *Σδεύς*, as in the Aeolic dialect we find *σδυγόν* for *ζυγόν*, and in Doric, *ἐπιφθύσδω* for *ἐπιφθύζω*; which cf. also with Doric *ψύω*, L. spuo, and Attic *πτύω*, all

of same radication; but the analysis of its origin, as representing an earlier form of *δι* or *γι*, is alike its true historical and phonetic analysis. *Z* early sank in sound into soft *σ*, and was by Lucian substituted in some words for it, as in *ζμικρός* for *σμικρός* and *Ζμύρνα* for *Σμύρνα*.*

Z was interchanged in Greek, when initial, by the Dorians, with *δ*, and, when medial, by the Tarentine Greeks with *σσ*; as, with *δ*, in the Doric forms *δυγόν* and *δωμός* for *ζυγόν* and *ζωμός*; and with *σσ* in the Tarentine form *λακτίσσω* for *λακτίζω*.

H. This is equivalent to the Sk. long *â*. Thus the Sk. sâmi, half, L. semi, is in Greek *ἡμι-*; in which form the *η* represents the Sk. long *â*, and the accompanying aspirate represents the Sk. and L. sibilant. So *ἡδύς* compares with Sk. svâdu-s, sweet, L. suavis; and *ἧπαρ*, the liver, with Sk. yakṛit, L. jecur.

Θ. This is equivalent to the Sk. *d*, *dh*, and *gh*.

(*d*) duhitri, a daughter, *θυγάτηρ*; dvar, a door, *θύρα*.

(*dh*) dhûma-s, smoke, *θυμός* (L. fumus); indh, to burn (cf. Sk. iddha-s, clear, bright, and L. aestus),

* In the modern languages, it is represented variously, at times, by *z*, *s*, *g*, *j*, and *d*. Thus from *ζῆλος*, zeal (from *ζέω*, I boil, from which come Gm. sieden and Eng. *seethe*), are derived Eng. *zealous jealous* (It. geloso, Fr. jaloux). From *ζιγγίβερις* (L. zingiberi) come It. gengiovo, Sp. gengibre, and Eng. *ginger*. The Eng. *civet* is the Middle Gr. *ζαπέτιον* (It. zibetto, Gm. zibeth, Fr. civette). So cf. Gr. *ζημία*, L. damnum, Fr. dommage, and Eng. *damage*.

αἴθω; dhâ, to place, *τίθημι*, stem *θε*; ûdhar, a teat, *οὖθαρ* (cf. L. uber, Gm. euter, Ang. Sax. uder, and Eng. *udder*).

(*gh*) gharma-s, heat, *θερμός* (Goth. varms for gvarms, and L. formus. Cf. L. fervere). For a similar change of another guttural into a lingual, compare *τίς* with the Vedic ki-s, L. quis.*

Θ was interchanged, in the different Greek dialects, with various letters: as *σ*, Doric *σάω* for *θάω* to see; *φ*, Æolic *φήρ* for *θήρ*, a wild beast (cf. L. fera, Gm. thier, Eng. *deer*); *δ*, *ψύθος* poetic form of *ψεῦδος*, a lie; the aspirate, as *θαμά* in Homer and Pindar for *ἅμα*.

I. This represents sometimes the Sk. *a* and *e*, and also the half-vowel *y*.

(*a*) açva-s, a horse, *ἵππος*, Æolic *ἴκκος* for *ἴκϝος*. Cf. for style of correspondence with the Sanskrit, Eng. lizard (It. lacerta, Sp. lagarto, Fr. lezard from L. lacerta).

(*e*) vêtra-s, a reed (from vê to weave) *ἰτέα* for *ϝιτέα*. Cf. also Sk. vetasa-s, a kind of reed, L. vitis, Eng. *withe* and *with*; so, Eng. *lion* represents Gr. *λεων* and L. leo(n).

(*y*) mahiyas comp. of mahat great (*μέγας*) comp. *μείζων* for *μέγιων*.

* In one instance in English, as in French, ϑ in Greek, or *th* in Latin, is assimilated to *tr*, as in θησαυρος, L. thesaurus, Fr. trésor, Eng. *treasure*.

I was exchanged sometimes in Greek for *ει*, as in *εἴλη* compared with *ἴλη*, a band, and *ἑστίη* (Ionic) compared with *ἑστία*, for *Fεστία*, the hearth of a house (cf. L. vesta).

When the half-vowel *y* stood archaically after *ν* or *ρ*, it was afterwards, as a rule, like the digamma *F* (or *υ*), transferred, so as to stand before it; while in the Æolic it was assimilated to the letter preceding it: as in *κτείνω* (Aeol. *κτέννω*) for *κτενιω*, and *φθείρω* (Æol. *φθέρρω*) for *φθεριω*.

K. Its equivalents in Sk. are *k*, *ç*, and sometimes *h*, *g*, *ch*, and *kh*.

(*k*) kṛî to distinguish, *κρίνω* (L. cerno, cretus and crimen); kapâla-s, the skull, *κεφαλή*; kathina-s, a bowl, *κάτανος*.

(*ç*) çangkha-s, a shell, *κόγχη*; çira-s, the head, *κάρα*; çru to hear, *κλύω* (L. in*clytus* and gloria); danç, to bite, *δάκνω*; daçan, ten, *δέκα*; diç, to show *δείκνυμι* (L. dico and digitus); çad, to fall, *κατά* down (L. cado, I fall and caedo I fell, or cut down. The Sk. *ç* is so regularly represented in Greek by *κ* (and in Latin by *c*) that it must have been originally *k* itself.

(*h*) hard and hridaya, the heart, *κῆρ* and *καρδία*.

(*g*) gaura-s, yellow, *κιρρός* (cf. L. gilvus, Gm. gelb, and Eng. *yellow*).

(*ch*) cha, *and*; Gr. *καί* and *κέ* (and also *τέ*).

(*kh*) khala-s, a shelter, *καλιά*, a hut.

K is interchangeable in Greek:

(1) with π; as Aeolic $\kappa\tilde{\omega}\varsigma$ and $\kappa\acute{o}\tau\varepsilon$, Attic $\pi\tilde{\omega}\varsigma$ and $\pi\acute{o}\tau\varepsilon$. Cf. $\tau\acute{\eta}\kappa\omega$, I pine away, and L. tabeo.

(2) with τ; as $\pi\acute{o}\kappa\alpha$, Doric form of $\pi\acute{o}\tau\varepsilon$, and $\tau\tilde{\eta}\nu\varsigma$, Doric of $\kappa\varepsilon\tilde{\iota}\nu\varsigma$.

(3) with γ and χ; as in $\kappa\nu\acute{\alpha}\pi\tau\omega$ (Old Attic) I scratch and $\gamma\nu\acute{\alpha}\pi\tau\omega$ (New Attic), and $\rho\acute{\varepsilon}\gamma\chi\omega$, I snore, Attic $\rho\acute{\varepsilon}\gamma\kappa\omega$. So in the Doric $\grave{\alpha}\tau\rho\varepsilon\chi\acute{\varepsilon}\varsigma$ occurs for $\grave{\alpha}\tau\rho\varepsilon\kappa\acute{\varepsilon}\varsigma$, which in Pindar is $\grave{\alpha}\tau\rho\varepsilon\kappa\acute{\eta}\varsigma$.

L. This is often equivalent to the Sk. *l* and *r*, and sometimes to *n* and *d*, and when doubled to the half-vowel *y* by assimilation.

(*l*) lih (Vedic rih) to lick, $\lambda\varepsilon\acute{\iota}\chi\omega$ (Gm. lecken, Eng. *lick*); sphal to waver, $\sigma\phi\acute{\alpha}\lambda\lambda\omega$ (L. fallo).

(*r*) rich, to leave, $\lambda\varepsilon\acute{\iota}\pi\omega$, stem $\lambda\iota\pi$ (L. linquo, stem liq). So, contrarily, Sk. lup and lump, to break, is equivalent to L. rumpo, perf. rupi; and Sk. ruch to be bright, (cf. also Sk. ruch, splendor, and rukma-m, gold), to the Greek $\lambda\varepsilon\upsilon\kappa\acute{o}\varsigma$ bright, (L. lux, luceo, illustris, etc). So Eng. *marble* represents Fr. marbre, Eng. *purple* the Fr. pourpre, (Gr. $\pi o\rho\phi\acute{\upsilon}\rho\alpha$ and L. purpura).

(*n*) anya-s, another, $\check{\alpha}\lambda\lambda o\varsigma$ for $\check{\alpha}\lambda\iota o\varsigma$ (L. alius,* ollus and ille, Gothic alja). In Prâkrit, as in Greek, the half-vowel *y* is assimilated, and the word is there anna-s.

* From this same stem alter also is formed: (-ter being a comparative suffix, Gr. $-\tau\varepsilon\rho o\varsigma$; as also in the prepositions inter, praeter, propter and subter); and also aliquis (= alius+quis).

(*d*) dîpa-s, a lamp, *λάμπας* (where the root is also nasalized).

(*y*) Vid. *ἄλλος*, above; and so *βάλλω* is for *βάλιω*.

L is interchangeable in different dialects with various letters; as

(1) In the Doric, with *ν*, where *ἦλθον* becomes *ἦνθον*. Compare double forms *πνεύμων* and *πλεύμων*; and also the Spanish nivel and French niveau, as derived from L. libella (diminutive of libra) a level.

(2) In the Attic, with *ρ*, as *ναύκραρος* for *ναύκλαρος*, the chief of a division of citizens. *L* is also sometimes substituted in Sanskrit for *r*. The semivowels are indeed in their very nature so fluent, as their name designates, that in various languages they readily pass into each other. They are possessed of but little phonetic strength, and it is their very weakness that makes them so mobile.

(3) In the Aeolic, with *δ*, as *δάφνη* and *λάφνη* the laurel. Compare in Latin oleo, I smell, and odor, fragrance.

M. *M* is simply equivalent to Sk. *m* and *sm*. As examples of *m*, see samâ together, *ἅμα* (L. simul and similis) and samî half, *ἥμι* (L. semi): of sm, smi, to laugh, *μειδάω* (for *σμειδάω*). It is interchanged in the Aeolic with *β* and *π*, as *ὄππα* for *ὄμμα* and *βροτός* for *μροτός*; and in the Attic with *ν*, as *νιν* for *μιν* (cf. L. num and *μῶν*).

N. Its equivalents in Sanskrit are *n* and *sn, jn, m* and *s*.

(*sn*) snushâ-, a daughter-in-law, *νυός* for *σνυσός* L. nurus) ; snu, to flow, *νέω* (for *σνέϝω*) fut. *νεύσω*.

(*jn*) jnâ, to know, *νοέω* for *γνοέω* (cf. *γιγνώσκω*). Compare *νοῦς* the mind; L. nosco for gnosco ; and Eng. know.

(*m*) *M* final in original forms is everywhere changed in Greek to *ν* : as in the person-endings, for the first person, of the imperfect active, and of the first and second aorists passive ; the nominative case-ending of the 2d declension neuter (Gr. *-ον*, Sk. -am, L. -um) ; and the accusative singular and genitive plural endings in *ν* ; in all of which respects, the Latin more nearly represents the original form than the Greek. Thus *ἔφερον* 1st pers. imperf. of *φέρω* is for *ἔφερομ(ι)*, as *ἔφερον*, 3d pers. do. is for Gr. *ἐφέροντι* ; *πόσιν* (acc. of *πόσις*) is for *πόσιμ*, Sk. patim ; and *ποδῶν* is for *ποδῶμ*, Sk. padâṃ.

(*s*) Final *ς* in Sanskrit is often represented by *ν* in the Greek equivalent, as in the plural active suffix *-μεν* (Doric *-μες*) Sk. -mas, L. mus for the first person of verbs ; and so in the 2d and 3d person dual endings *-τον* and *-την* for Sk. -thas and -tas.

N is exchanged, especially in the Aeolic dialect, with *λ* and *μ*.

Ξ. The equivalents of this letter in Sanskrit are *ksh* and *sh*.

(*ksh*) aksha-s, an axle, *ἄξων* (L. axis).

(*sh*) shash, six, *ἕξ* (L. sex).

For initial *ξ* occurs sometimes in the Aeolic dialect *σκ*, as *σκίφος* for *ξίφος*: and *σκένος* for *ξένος* (cf. for form, Dor. *ψίν* and *ψέ* for *σφίν* and *σφέ*). Gr. *σκ* represents also sometimes Sk. ksh, as Gr. *σκεπάω*, I cover, Sk. kshap, night, as covering all things.

O. This as long or short represents the corresponding Sanskrit *a*, as dama-s, a house, *δόμος* (L. domus); aksha-s, the eye, *ὄκος* and *ὄσσε* for original *ὄκιε* (L. oculus); avi-s, a sheep, *ὄϊς* for *οϝις* (L. ovis). Like *α* and *ε*, the letter *o* is sometimes euphonic, as in *ὀκέλλω* compared with *κέλλω* (L. -cello, celer, etc.); *ὀδύρομαι* with *δύρομαι* (cf. *δύη* pain and *δυς-*, hard. Sk. du to suffer pain; and *ὀρέγω*, Sk. ṛij, L. rego.

O was interchanged in the Aeolic dialect with *α*, *ε*, *υ*, *ω*; and in the Doric with *οι*: as with

(*α*) Aeolic *στροτός* for *στρατός*, an army;

" *ὄνω* for *ἄνω*, upwards;

(*ε*) " *ἔδοντες* for *ὀδοντες* the teeth;

(*υ*) " *ὔμοιος* for *ὅμοιος* similar;

(*ω*) " *ὥρα* for *ὥρα* a season;

(*οι*) Doric *ποία* and Ionic *ποίη* for *πόα* grass.

O, sometimes called a movable *o*, is often substituted in derived forms for a radical vowel, as in *λόγος* from *λέγω*, *στόλος* from *στέλλω*, *πόρος* from *περάω*, *τρόχος* from *τρέχω*. Cf. in Latin socius from sequor,

sodalis from sedeo, nodus from necto, and others before given.

II. The equivalents of *π* in Sanskrit are *p*, *b*, *k*, and sometimes *v*.

(*p*) pitar, a father, *πατήρ* (for *πατέρς*),; parâ, farther, *παρά*; apa, from, *ἀπό* (L. ab).

(*b*) budh and bundh, to know, to learn, *πυνθάνομαι*, stem *πυθ*.

(*k*) kadâ, when, *πότε*, Aeol. *κότε*; kati, how many, *τόσος*, Aeol. *κόσος*.

(*v*) varâha-s, a boar, *πόρκος* (L. porcus and verres).*

II is interchangeable in Greek with *γ*, as *λαπαρός* and *λαγαρός*, slack; with *κ*, as *πόσος* and Ionic *κόσος*; with *τ*, in a few cases, as *πέντε* and Aeolic *πέμπε*, the interchange of a labial or guttural with a dental being rare; and with *β* and *φ* as *βάλλω* and *πάλλω* (cf. L. pello, palpo and palpito); and *σπόγγος*, Attic *σφόγγος*, a sponge (L. fungus).

* The New Ionic parallel forms of *ποῦ*, *πότε*, *πῶς*, *ποῖος* and *πόσος*, were *κοῦ*, *κότε*, *κῶς*, etc., with which are connected Sk. ka-s, L. quis, Goth. hvas, Eng. who, which, what. So Aeol. *πέσσυρες* (Attic *τέσσαρες*) corresponds with Sk. chatvâra-s. Cf. *ἕπομαι* and L. sequor, Sk. sach: *ἔπω* (stem *ἐπ* and *σεπ*, as in *ἔσπετε* for orig. *σεσπετε*) and L. in sece and Gr. *ἴσκεν*, he said, Gm. sagen, Eng. *say*: *εἶπον* (stem *ἔπ* for *Fέπ*) for *ἐFέFεπον*, orig. avavakam, Sk. avôcham: *λείπω*, stem, *λιπ*, L. linquo perf. liqui, Sk. rich; *ὀπή*, *ὄψομαι* and *ὀφθαλμός*, Boeotian *ὄκταλλος*, L. oculus, Sk. akshi-s, Lith. akis; *τρέπω*, *τροπή* and *τρόπος*, L. torquere, tortum, Sk. tarku-s, a spindle: cf. also *ἄτρακτος* and *ἀτρεκής*.

P. This letter represents the Sk. *r*, *dr*, *sr*, *bh*, *vr*, *ghr*.

(*r*) uru-s, wide, *εὐρύς*; ar, to rise, *ὄρνυμι*, L. orior.

(*dr*) drâkshâ, a grape, *ῥάξ* for *δράξ* (L. racemus, Fr. raisin, Eng. raisin).

(*sr*) sru, to pour forth, *ῥέω* for *σρέϝω*.

(*bh*) bhanj, to break, *ῥήγνυμι* for *Ϝρήγνυμι* (L. frango).

(*vr*) vṛi, to cover, *ῥινός* the rind, for *Ϝρινός*.

(*ghr*) ghrân, the nose, *ῥίς* (for *γρίς*), gen. *ῥινός*.

P is interchanged in the Aeolic dialect with *σ*, as *οὖτορ* for *οὗτος*, *μάρτυρ* for *μάρτυς*; and so Laconic *τίρ* for *τίς* and *νεκύρ* for *νεκύς*. (Cf. L. arbor and arbos, honor and honos, and eram for esam, imperf. of sum). It was also prefixed sometimes in the Aeolic dialect with *β*, to represent what was in other dialects the aspirate, as *βρόδον* for *ῥόδον*, *βρίζα* for *ῥίζα*, etc.

In the Attic it was interchanged with *λ*, as *σιγηρός* for *σιγηλός*. Cf. in same way L. lilium, a lily, with *λείριον*. It was also sometimes transposed by metathesis, as *κάρτος* for *κράτος*.

The letter *r* was called by the ancients the canine letter, as it is a continuous rolling *r*-sound that an angry snarling dog makes.

Σ. The form of this letter in Greek is modified from an earlier form like a Scythian bow: as it was

early also figured like a semicircle or crescent (cf. for sense σιγματοειδής, crescent-shaped). There were in fact originally two signs for the sibilant: σίγμα, Σ answering to the Phoenician samech, and san, *M*, to the Phoenician shin; without any difference, it is believed, in their sound; and hence the character san, used by the Dorians, soon fell into entire disuse, except as it was represented by the numeral sampi (=san+pi, π). Σ is equivalent to ç and *s* in Sanskrit.

(ç) çarkara, candied sugar, σάκχαρον. (L. saccharum, Gm. zucker, Fr. sucre).

(*s*) stabh to press together and stambh to support, στείβω and στέμβω; sphal, to deviate σφάλλω (L. fallo, Fr. faillir, Sp. faltar, Eng. *fail, fall, fell, falter, false, fault*).

In initial syllables archaic σ was often exchanged for the aspirate; as sometimes also it was entirely dropped. Its dialectic interchanges are with δ, ϑ, τ, πτ, ξ, the aspirate, and ϱ: as with δ, Aeol. and Dor. ἴδμεν for ἴσμεν; with ϑ, Dor. ἀγασός for ἀγαθός; with τ, Aeol. and Dor. τυ for συ; with πτ, πέσσω, Sk. pach, to cook, and collateral form πέπτω; with ξ, Dor. τριξός for τρίσσος and ξύν for σύν.

T. Its equivalents in Sanskrit are *t, th, dh, ch* and *k*.

(*t*) anti over against, ἀντί (L. ante); pat to fly πέτομαι; tan, to extend, τείνω for τένιω.

(*th*) asthi, a bone, ὀστέον (L. os for oss, for oste);

sthâ to stand *ἵστημι*, stem *στα*; sthira-s, fixed, firm, *στερεός*.

(*dh*) dhâ, to place, *τίθημι*, stem *θε*.

(*ch*) cha, and, *τε* (and *κε*).

(*k*) ka-s, who, *τίς*, L. quis. So, *τέσσαρες* (Aeol. *πέσσυρες*) is for *κέσσαρες*, for *κέτϝαρες*, Sk. chatvâra-s, L. quatuor (pronounced as if katvor); and *πέντε* Aeol. *πέμπε* is for *πέγκε*, Sk. panchan, five, L. quinque.

The following are its dialectic interchanges: *θ*, *σ*, and *π*. For *θ*, compare *αὖθις* and Ionic *αὖτις*; for *σ*, *σύ*, and Aeol. *τύ*. (For a similar change in the modern languages compare L. stratus, part. of sterno, Sp. strada, Gm. strasse, Eng. street; and Gm. essen with L. edo, Gr. *ἐσθίω*, Eng. eat.) For *π* compare *τέσσαρες*, Doric *τέτορες*, Aeol. *πίσυρες* (Oscan petur), and *πέντε*, Dor. *πέμπε*. Compare similarly *σπουδή* and L. studium, zeal; *τάως*, a peacock, and pavo; and also in Latin itself, hospes and hostis, the primary meaning of both of which is the same, a stranger.

Y. *Y* corresponds with the Sanskrit *a*, *u*, *v*, and when aspirated, with *sv*.

(*a*) sam, with, *σύν*; nakha-s, a nail, *ὄνυξ*.

(*u*) upari, above, *ὑπέρ*; udan, water, *ὕδωρ*, stem *ὕδατ*.

(*v*) dvâu, two, *δύω*; vê and vap, to weave, *ὑφαίνω*; tvam, thou, *σύ* (L. tu); çvan, a dog, *κύων*. (So cf. L. suus, Sk. sva-s). As with *i* and *j*, so *u* is but a

vowelized form of *v*, or, which is the same thing, *v* is but a hard consonantal form of *u*.

(*sv*) svapna-s, *sleep*, *ὕπνος*.

In the Greek dialects *υ* was interchanged with *α*, *ι*, *ο*, *ω*, *οι*. For (*α*) compare *σάρξ* and Aeol. *σύρξ*, as also *τέσσαρες* and Aeol. *πίσυρες*; for (*ι*) see *φυτεύω* and poet. *φιτύω*: for (*ο*) *ὄνομα* and *ὄνυμα* (Aeol.); for (*ω*) *χελώνη* and Aeol. *χηλύνη*; and for (*οι*) *χρυσός* and Aeol. *χροισός*.

Φ. The equivalents of *φ* in Sanskrit are *bh*, *p*, *ph*, *v*.

(*bh*) bhû, to be, *φύω* (L. fui and fore); bhid, to divide, *φείδομαι* (reflexive), (cf. Gm. beissen, Eng. bite); bhâ, to shine, *φαίνω* (cf. *φημί* and L. for and facio); bhar and bhṛi, to bear, *φέρω*; bhuj, to turn or bend, *φεύγω*, stem *φυγ* (L. fugio).

(*p*) pâl, to love, *φιλέω*; prâna-s, breath, spirit, *φρήν*.

(*ph*) phullan, a blossom, *φύλλον*.

(*v*) sva-s, his, *σφός*, L. suus.

Φ is interchangeable in Greek with *π* and *ϑ*: with *π*, as Aeol. *σπόγγος* for *σφόγγος*, and, in the Doric, *ἐπιορκέοιμι* occurs for *ἐφιορκέοιμι*; and with *ϑ*, as Aeol. *ϑήρ*, Attic *φήρ*, as also *ϑλίβω* and Aeol. *φλίβω*.

X. The letter *χ* represents regularly the Sk. *h*, *kh*, and *g*, and occasionally *ç*.

(*h*) hṛish, to rejoice, *χαίρω*; hya-s, yesterday, *χθές*;

lih, to lick, *λείχω*; hima, snow, *χειμών* (cf. L. hiems, hibernus, etc.).

(*kh*) khola-s, wavering, *χωλός*; nakha-s, a nail, *ὄνυξ*, gen. *ὄνυχος*; çankha-s, *κόγχος*.

(*g*) garhan, an enclosure, *χόρτος* (L. hortus and cohors; Eng. cohort and court); gaura-s, *χολή*, bile.

(*ç*) çrat, credit, *χράω* I lend (L. *cre*do =*çrat+ dhâ, lit. to put credit in = Sk. çrad-dadhâmi).

The interchanges of *χ* in Greek are in the Ionic with *κ*, as *δέκομαι* for *δέχομαι*, and so the Sicilian Greeks made *χιτών* a tunic, *κιτών*; and in the Doric with *θ*, as *ὄρνιχος*, gen. of *ὄρνις* a bird, for *ὄρνιθος*.

Ψ. As *ψ* represents the combination of any one of the labials with *σ*, its equivalents are of the same general sort with theirs. In *ὄψ*, the voice, (Sk. vâch, L. vox), it represents the Sk. chs.

Ψ was interchanged in Greek with *σπ*, as *σπάλιον* for *ψάλιον*, and *σπαλίς* for *ψαλίς*; with *σφ*, as by the Dorians and the Syracusan Greeks *σφίν* was made *ψίν*, and *σφέ*, *ψέ*: (so cf. Gr. *ψύω* and L. spuo): cf. *ἐπιφθύζω*; and with *σ*, as *ψιττακός* for *σιττακός*, and Aeol. *Ψαπφώ* for *Σαπφώ*. There are also some correlate forms in *ψ* and *ξ*, as *ψάω* and *ξάω*.

Ω. This letter is representative of the Sk. *a*, and, with the digamma omitted, represents Sanskrit equivalents beginning with *v*: as also when accompanied by

* This is one of the most beautiful as it is one of the most ingenious specimens of true etymological analysis.

the aspirate it is represented by words beginning with *y* in Sanskrit.

(*a*) âsu-s, quick, ὠκύς: çvan, a dog, κύων.

(*va*) vâra-s, time, ὥρα (L. hora, Fr. heure, Gm. jahr and uhr, Eng. hour and year); vasna-s, cost, ὠνέομαι (L. vendo).

(*ya*) yat, ὡς (for ὥτ).

The Greek interchanges of ω are with α, αυ, ου, ο: with α as Ionic ὤνθρωπος for ἄνθρωπος, Doric πρᾶτος for πρῶτος; with αυ, θῶμα, Ionic for θαῦμα, wonder; with ου, ὡρανός, heaven, Aeolic for οὐρανός; and with ο, ὀτειλή Aeolic for ὠτειλή, a wound.

Thirdly. Special Pathological Affections of the Latin and the Greek, especially of the Greek.

§ 1. Digammation.

§ 2. Sibilation.

§ 3. Aspiration.

§ 4. Reduplication.

§ 5. Nasalization.

These affections of words, while pertaining more or less to the three classical languages in common, have a special relevancy to the Greek in respect to their influence on the forms of the language, or the prominence with which they appear, as special features of it.

1. Digammation.

The digamma, or double-gamma, *F*, was originally the sixth letter of the Grecian alphabet. It corresponded to the Phenician Vau, from which it originated,

and is represented in the Latin F. In some old Peloponnesian inscriptions, in the Laconic or Doric dialect, this character is found representing it. The Laconians, indeed, and especially the Laconian colonists of Heraclea in Magna Graecia, and the Cretans, showed much more fondness for retaining the digamma, in either its natural form, or as softened into *β*, than most of the other Greeks. The name digamma was given by both the Greek and Roman grammarians to this character, because its form was that of two gammas united, one above the other, in one compound symbol. From the great fondness of the Aeolians for this letter, it is often called the Aeolic digamma; although it was equally favorite with the Dorians, Boeötians, Arcadians and Eleans: as appears from both their coins and inscriptions. It was used at first by all the Greeks; or, in other words, it was one of the characteristics of the Pelasgic or Pioneer period of Greek development; and, as it is not found in any Attic or Ionic inscriptions, it must have fallen very early into disuse by the Ionian race.

It was probably pronounced very much like our *w* in its softened form; for Dionysius says, that it sound-like *ου*. As a vowel, it was most proximate to *υ* and was often changed into it, as in the diphthongs *αυ* and *ευ*, as well as *ου*, when not formed by lengthening *ο*, to represent a contracted form: thus *βοῦς*, *ναῦς* and *πλεύσω*, fut. of *πλέω*, are for *βόϜς* (L. bos for bovs,

gen. bovis), *νάϜς*, *πλέϜσω*. As a consonant it was most proximate to *b*.

As the digamma lost its distinct symbol, it underwent several interesting transformations, such as the following:

(*α*) It was sometimes, when initial, weakened into the rough breathing, as *ἕσπερος* for *Ϝεσπερος* for orig. form *διϜεσπερος*, perhaps, as Benfey suggests (cf. Sk. div, to shine). Cf. (L. vesper and Hesperia), *ἑστία* for *Ϝεστία* (L. vesta), and *ἕννυμι* for *Ϝεσνυμι* (L. vestio, I clothe): this occurred also when it was preceded by *σ* in the same syllable: as in *ἱδρόω* for *σϜιδροω* (Sk. svidyami, L. sudo for svado, Gm. schwitzen, Eng. *sweat*). In this form it encountered its greatest weakening.

(*β*) It was changed by the Laconians, and some others of the Dorian family into *β*, *γ*, or *φ*, as

βέργον, work, for *Ϝέργον*, later *ἔργον* (Gm. werk, Eng. *work*).

βίδειν, to see, for *Ϝίδειν*, later *εἶδειν* (L. videre).

βίκατι, twenty, for *Ϝείκατι*, later *εἴκοσι* (Sk. vinçati).

γισχύς, force, and *βισχύς* for *Ϝισχύς*, later *ἰσχύς* (*ἰς* and L. vis).

γιτέα, a willow, for *Ϝιτέα*, later *ἰτέα* (L. vitex).

(*γ*) It was softened in some cases into *o* or *ω*: as *δώδεκα* (Sk. dvâdaçan), *ὠνέομαι* (L. vendo), and *Οἴτυλος* and *Βείτυλος* for *Ϝίτυλος*, a Laconian town, also called *Τύλος*.

(*δ*) It was sometimes softened into *υ*, as in *ὕπνος*,

(Sk. svapna-s), *συρίσσω* (Sk. svara-mi), and *ναῦς* for *νάϜς*.

(*ε*) It was transformed in initial syllables into *αυ*, *ευ*, and *ου*: as in *αὔξω* (Sk. vaksh, Gm. wachsen, Eng. *wax*), and so *αὖρα*, *οὖρος* and *Εὖρος* (Sk. vâ, to blow, Gm. wehen).

(*ζ*) It was completely rejected, as in *ἔαρ* for *Ϝέαρ*, L. ver; *οἶκος* for *Ϝοίκος*, L. vicus. Cf. *Ἰταλός* and *Ἰταλία* (Italy) for *Ϝιταλός*, etc. L. vitulus: so called on account of its fine oxen.

(*η*) It was sometimes assimilated to an accompanying consonant: as in *τέτταρες* for *τέτϜαρες*, and *ἵππος* for *ἵπϜος*, and *ἔννεπε* for *ἐνϜεπε*.

Some words originally beginning with two consonants, the first of which was the digamma, have remaining but a mere weakened form of one of them, as Sk. svâdu-s, sweet, Gr. *ἡδύς* for *σϜηδύς*. (Cf. L. suavis, where the original sv are both represented; and also Sk. svapna-s, sleep, (Gr. *ὕπνος* for *σϜύπνος*, L. somnus for sopnus for svopnus). Thus, by the comparison of many Sk. forms and their L. equivalents with kindred forms in Greek, which are now aspirated or contracted, or otherwise marked as having once had a fuller form of another sort, we assure ourselves absolutely of the fact, that the archaic form of the Greek was itself also digammated.

It is clear, that in Homer's time many words had the digamma, which afterwards lost it. The concurrence

of two vowels in the radical part of a word would make a hiatus,* particularly disagreeable to a Greek ear; which both poets and prose writers would seek carefully to avoid. In the case of words that at first had the digamma, such a hiatus did not originally exist, of course, when the preceding word ended in a vowel; and, in the absence of the digamma, accordingly, the two vowels are still found occurring together, as when it did exist, as in πρὸ ἕθεν for πρὸ *Fέθεν* (for σ*Fέθεν*). For the same reason, the prosodial influence of the lost *F* of a once digammated word is still felt, in making with a preceding consonant the vowel originally followed by them both, although one of them is now wanting, long by position.

The following are some of the most important specimens of Greek words that were beyond doubt once digammated:

(1) Initially.

ἄγνυμι, I break, for *Fάγνυμι*.† Sk. bhaj. pres. tense, nasalized, is bhanajmi.

ἀνδάνω, I please, for (σ)*Fανδάνω*.

ἄστυ, a city, for *Fαστυ* (Sk. vastu from vas, to dwell).

* The hiatus of two vowels in juxtaposition was far less offensive to the Latin ear than to the Greek, and less even to the Greek than to the Indian.

† So, Andalusia (a province of modern Spain) is for Vandalusia, or the country of the Vandals.

ἔαρ, spring, and ἦρ for *Fέαρ* (Persian behâr, L. ver, cf. Sk. vasanta-s).

ἔθω, εἴωθα, to be accustomed, for *σFέθω* (Sk. svadhâ, L. suesco, suetus).

εἶδω, I see, for *Fίδω* (L. video, Sk. vid, Goth. vit).

εἴκοσι, twenty, for *Fείκοσι* (L. viginti, Sk. vinçati).

εἰπεῖν and ἔπος, for *Fειπεῖν*, etc. (L. vocare and vox, Sk. vach).

ἐμέω, I vomit (L. vomo, Sk. vam).

ἕννυμι, I clothe, for *Fέσνυμι* (L. vestio, Sk. vas: cf. also Gr. ἑανός for *Fεανός* with Sk. vasana-s. The Goth. paronym of Sk. vas is vasjan).

ἔοικα (with its correlatives ἴσκω and ἐΐσκω, I am like, for *Fίσκω*, for *Fίδσκω*; Sk. vid, as also in εἶδω) for *FεFεικα*.

ἕλλω, I seize, for *Fέλλω* (L. vello).

ἔργον, work, for *Fέργον* (cf. Sk. vṛij, to proceed).

ἕσπερος, evening, for *Fέσπερος* (Aeol. *φέσπερε*, L. vesper and Hesperia, cf. Sk. vas, to cut off, and vasati, night).

ἑστία, the hearth, for *Fεστία* (L. vesta, Sk. vas, to dwell).

ἤ, or, for *Fή* (L. ve, Sk. vâ).

ἴδιος, own, peculiar, for *Fίδιος* (Sk. vidh, to separate, L. viduus, divido, and individuus).

ἴον, the violet, for *Fίον* (L. viola).

ἰός, poison, for *Fίος* (L. virus, Sk. visha-s).

ἴς, force, for *Fίς* (L. vis, pl. vires for vises).

ἰταλός, a calf, for *Fιταλός* (L. vitulus, Sk. vatsa-s).

ἰτέα, a willow, for *Fιτέα* (Sk. vêtra-s, a reed, L. vitex).

οἶκος, a house, for *Foῖκος* (Sk. vêsa-s, L. vicus).

οἶνος, wine, for *Foῖνος*, Cretan *βοῖνος* (L. vinum; cf. Sk. vêna-s, beloved).

ὄχος, a carriage, for *Fόχος* (L. vehere, Sk. vah, to bear, and vâhana, a wagon).

ὅς, and 3d pers. pronoun *οὗ*, *οἷ*, *ἕ* for *σFός*, *σFοῦ*, etc. Cf. L. suus and sui, sibi, etc., Sk. sva-s.

ὄψ, the voice, for *Fόψ* (L. vox, Sk. vâch).

ῥήγνυμι, to break, for *Fρήγνυμι* (L. frango, Sk. bhanj); cf. *ἄγνυμι*, above.

ὕδωρ, stem *ὕδατ*, water, for *Fύδωρ* (L. udor, Sk. udan, Goth. vato).

ὠνέομαι, to buy, for *Fωνέομαι* (L. *ven*do: see p. 173).

(2) Medially.

αἰές, *αἰέν* and *αἰεί*, always, for *αἰFεί* (L. aevum and *αἴων*, Sk. êva-s, a moving or going).

βοῦς, an ox, for *βόFς* (Lat. bos, gen. bovis, Fr. boeuf, Eng. beef and beeves).

κληΐς, a key, for *κληFίς* (L. clavis, Fr. cléf).

λαιός, left, for *λαιFός* (L. laevus).

λεῖος, smooth, for *λεῖFος* (L. levis, Eng. lift, lever, etc.): cf. *λευρός*, where radical *υ* still appears.

σάος, safe, for *σάFος* (L. salvus, Eng. safe).

σκαιός, left, for σκαιFός (L. scaevus, Gm. schief, Eng. *skew*).

νεός, new, for νεFός (L. novus, Sk. nava-s).

ὄϊς, a sheep, for ὄFις (L. ovis, Sk. avi-s).

ὠόν, an egg, for ὠFόν (Lat. ovum, Fr. oeuf). Doric ὤϐεα,* with which compare ὤεα, in Epicharmus.

Between two vowels, therefore, an original digamma often dropped quietly out of sight; leaving not a trace behind it of its former existence. Thus πλέω is for πλεFω (root πλυ, and, when gunated, πλευ); cf. Sk. plavê, I swim, plava-s, a ship; and κλαίω, Attic κλάω, I weep, fut. κλαύσομαι, is for κλαFιω, Sk. çravayâmi. Other words of this sort are πνέω, pure stem πνυ; νέω, stem νυ; ῥέω, stem ῥυ; and θέω, stem θυ. The analysis of this class of forms is this: the final υ of the stem was lengthened to ευ, as a mode of strengthening it; but ευ before vowels became, in early Greek, εF, from which finally F dropped away, as everywhere else in the language, because distasteful to the cultivated Greek sense, which was so sensitive to all questions of phonetic integrity and harmony. The

* The Aeolians and Dorians kept the digamma in the beginning of many words (as Aeolic Fέτος, a year, Doric Fίδιος, own, peculiar), and the Heracleans in Magna Graecia preserved it in many inscriptions, in words, in which it does not occur in any of the other dialects, or exhibit any signs of having occurred; while as strangely they have omitted it in many words, in which it does occur in the other dialects. Ahrens, Vol. II., p. 42.

different stages, accordingly, through which the stem πλυ went, may be thus represented: πλυ—πλευ—πλεF—πλε. So γαίω is for γαFιω (cf. L. gaudeo, gavisus); and the stems of the following words were digammated at the end of the first syllable, i. e. after the first vowel: δαίω, I kindle (Sk. dâva-s, fire), δῆλος, clear, Homeric δέελος (cf. Sk. div, to shine), παίω, I strike (L. pavio).

The force of an original digamma occurring initially before a consonant was retained in some words in the form of the medial β, while the corresponding L. forms rejected it: as, in βρίζα, L. radix; βρόδον, L. rosa; and βρέχω, L. rigo.

II. Sibilation.

S occupies a sort of middle ground between a consonant and a vowel: uniting the characteristics of them both. While various letters, found in some languages, are wanting in others, as the letter *v* or *w*, or the French *u*; like also the compound consonants, termed the nasal ng and the guttural ch, not to speak of more still; no language fails to possess the sibilant *s*. Its two chief sounds are the soft and hard, or its *s* and *z*-sounds.* Followed by *ch* in some languages, as the

* The same root often receives different degrees of sibilation in different modern languages: cf. It. mazza, Fr. masse, Eng. *mace*. So *check*, in chess, corresponds to Persian schach (king), It. scacco, Portuguese xaque, Fr. echec. The Eng. *sirup* is It. sciroppo, Sp. xarope, Fr. sirop:—all from the Arab. scharâb.

German, and by *h* in others, as ours, it forms a softened compound-sound, in which it appears in its most agreeable form, at least to modern ears, and which was not known at all to the Greeks and Romans.

The tendency in Greek to the assibilation of gutturals in the middle of a word, as in *τάσσω* for *ταγιω*, etc., was very strong in the early history of lingual forms. In Latin, *di* and *ti* became early assibilated in pronunciation, when occurring before a vowel, as also in Greek, where *χαρίεσσα* stands for *χαριεντια*, and and so with the fem. flexion-ending *-σα*, generally, as in *τυπτοῦσα* for *τυπτοντια*.

S often occurred initially in Greek, and was pronounced in such cases with its sharp sibilant sound; but it was as little pleasing to the Greek ear as to the French; and, on this account, it was so frequently exchanged for the rough breathing in many words whose original stems possessed it; as in *ἕξ* (sex) and *ἑπτά* (septem).

When occurring in the middle of a word, especially between two vowels, it is manifest that it had a very soft sound, and was weaker than at the beginning of words, as it so often fell out of its place; as in *βουλεύῃ*, for *βουλεύεαι*, for *βουλεύεσαι*, and *ἐβουλεύου*, for *ἐβουλεύεο*, fo· *ἐβουλεύεσο*, and *γένους* for *γένεος* for *γένεσος*; so, *εἰμί* is for *ἐσμί*, which in the Aeolic became *ἐμμί*: *ὑμεῖς*, similarly, was in Aeolic *ὔμμες* and previously *ὔσμες*, Sk. yushmat. When dropped out

before *u* in the middle of a word its place was sometimes represented by a lengthening of the preceding vowel: as in *κλῆμα*, a branch, for *κλάσμα*, and *ὑποδήματα* for *ὑποδέσματα*.

In Latin, *s* was dropped before *d*, *m* and *n*; as (*d*) judex, for jus-dex; idem, for is-dem; tredecim for tres-decem; (*m*) omen, for osmen; (*n*) pono, for posno.

Sometimes it is changed before these same sounds into *r*: as carmen for casmen.

In Latin, between two vowels and at the end of words, when it formed a part of their original stem, it passed into *r*; so weak was its sound, or rather its power of retaining its own permanence; as in Papirius for original Papisius, Valerius for Valesius, honor and arbor for honos and arbos, and generis and foederis, genitives of stems originally ending in *s*, as genes and foedes. So eram is for esam, imperf. of sum—for esum(i); and corpus is for corpos, for subsequent corpor, as the stem. Compare also, honor and honestus, robur and robustus, arbor and arbustum. The nominal ending -tor represents Gr. *-τηϛ*, Sk. tar.

In some of the Greek dialects, as the Laconian, *σ* final was quite often weakened to *ρ*: as, *οὗτορ* and *ἵπποϱ* for *οὗτοϛ* and *ἵπποϛ*. That its hold upon the end of a word was very slight in Greek, is plain from the fact of its being so often dropped there; as, in the vocative of masc. nouns of the 1st declension as well as in the epic forms of their nominative cases, as *αἰ-*

χμητά, ἱππότα, etc.; in adverbs, as ἄχρι and μέχρι for ἄχρις, etc. So, in the 2d pers. dual ending -τον (Sk. thas) and the 1st pers. pl. -μεν for archaic -μες (Sk. -mas, L. -mus) we find σ weakened to ν: the Gr. suffixes -φιν (Sk. -bhis, the instrumental suffix ending) and -θεν (Sk. -adas as in adhas) show the same conversion of original s to n.

That its pronunciation when occurring before a mute and a nasal was positive and sharp, is manifest from its being found doubled often in such cases in ancient inscriptions: as ἄρισστος, κόσσμος, etc. In some few Latin words an initial s occurs, not found in their Greek and Sanskrit correspondents: as L. stupeo, I am thunderstruck (Eng. *stupefy* and *stupid*) Gr. τύπτω, Sk. tup and tump.

The term assibilation is used sometimes to denote the combination of the sibilant with the various mutes, as in *ps*, *ts*, and *ks*, *gz* and *dz*. In Greek, this assibilation is represented by the compound letters ψ and ξ, occurring in all parts of words, as the beginning, middle, and end. With regard to ζ, see previous page, (p. 159.)

The graphic symbols ξ and ψ were added by Simonides, in the times of the Persian wars (B. C. 500), to the Greek syllabarium.

The following list of words once sibilated in Greek will interest a classical scholar:

ἅλλομαι, I jump, for ἅλιομαι, L. salio, Sk. salami: cf. Sk. salila-m, dripping water.

ἅλς, salt, L. sal, Sk. sara-s.

ἅμα and ὁμός, L. simul, Sk. sama.

ἅρπη, a sickle, L. sarpo.

ἕζομαι, I sit, L. sedeo, Sk. sad.

ἑκυρός, a father-in-law, L. socer, Sk. çvaçura-s.

ἑλίκη, the willow (as pliant), L. salix.

ἕλος, a marsh, Sk. sara-s.

ἕνος, old, L. senex, Sk. sana-s.

ἑπτά, seven, L. septem, Sk. saptan.

ἕπω and ἕπομαι, I follow, L. sequor, Sk. sach and Vedic sakv.

ἕρπω, I creep, L. serpo, Sk. sṛip, pres. tense sarpami, I go.

ἕξ, six, L. sex, Sk. shash.

ἔχω, σχήσω, ἔσχον, I have, Sk. sah (cf. ἴσχω for σισεχω by reduplication and syncope).

ἡδύς, sweet, L. suavis, Sk. svâdu-s (cf. ἥδομαι and ἀνδάνω).

ἡμι-, half, L. semi, Sk. sâmi.

ἵμας, a thong, Sk. sîman, sîmanta.

ἵστημι, I stand, L. sisto.

ὁ, ἡ, he, she, Sk. sa, sâ.

ὅλος, the whole, Old It. sollus, Sk. sarva-s.

ὕλη, a forest, L. silva.

ὕμνος, a song, Sk. sumna-s.

ὑπέρ, over, L. super, Sk. upari.

ὕπνος, sleep, L. somnus, Sk. svapna-s.

ὑπό, under, L. sub, Sk. upa.

ὗς (cf. σῦς), L. sus.

ὤν (stem οντ), part. of εἰμί, I am, L. sens (stem, sent), as found in compound forms of esse, to be, Sk. san. gen. satas.

In Zend, *s* regularly passed over into *h* before vowels, half-vowels and *m*.

The final *s*, so often found affixed, in the classical languages, at the end of nominal and adjective bases, in the nominative, and called properly the gender-sign, represents the Sk. personal pronouns he and she (Sk. sa, he; sâ, she; tat, it. Cf. ὁ, ἡ, το, and Gm. sie, she; and Eng. he and she). When it fell off from the end of a word, as it often did from the inherent weakness of σ final, the previous vowel was lengthened to show it: as in ποιμήν for ποιμένς, etc. This affix is a sign, at once, to the eye, that personality is predicated of the noun receiving it; it carries with itself to us still in grammar, as a matter of thought, as it did, originally, to both speaker and hearer in feeling, a vitalizing force. The tendency to the impersonation, in thought, of material objects, is very strong indeed, in not only poetical natures as such, which love to see and to feel the reflection of their own vitality, from every mute form of beauty around them; but also, especially, in the early, impressible, and imaginative period of a nation's first intellectual wakefulness, when the very elements them-

selves seem all astir to every eye by easy imputation with quick subjective energy.

An initial *s* sometimes represents in modern words an obliterated preposition, as in Eng. *speed* (It. spedire, L. expedire) and *spend* (It. spendere, L. expendere).

S, medial, has it is evident dropped out of several Greek verbs and nouns: as γεύω (L. gusto, Sk. jushate); δεύω (Sk. dush), εὔω and αὔω, I burn (L. uro, ustum, Sk. ush); ἕως (L. aurora, Sk. usha-s) and νέομαι (Sk. nas) and πέος (L. penis for pesnis, Sk. pasa-s).

S final while being orthographically retained in French is commonly silent in pronunciation.

The disappearance also of a radical *s*, initial in several French words, and in some English words derived from them, is quite noticeable: as in Fr. état (Eng. *estate*) * from L. status; Fr. emeraude (Eng. *emerald*)

* In several of the Romanic languages *e* is prefixed to sibilated forms derived from the Latin. In Spanish, which has no word beginning with *s* followed by a consonant, *e* is always prefixed to initial *s*. In the Provençal and French it is often prefixed, but in the Italian never. Thus compare

LATIN,	ITALIAN,	PROVENÇAL,	FRENCH,	SPANISH.
sclavus,	schiavo,	esclav,	esclave,	esclavo.
sperare,	sperare,	esperar,	ésperer,	esperar.
spiritus,	spirito,	esperit,	esprit,	espiritu.
stare,	stare,	estar,	être,	estar.
strata, (sc. via).	strada,	es-trada,	estrade,	estrada.

The *e* is thus prefixed in French and Spanish, in order to avoid

from L. smaragdus; and Fr. émeri (Eng. *emery*) from Gr. σμύρις, It. smeriglio. So, also, Eng. *tin* is the L. stannum and stagnum; It. stagno, Span. estaño; Fr. étain, Gm. zinn: cf. also Fr. tain, tinfoil, or leaf-tin.

III. Aspiration.

The influence of climate on the tendency to aspiration, in any language, is very great, and even, in fact, determinate, it would seem, of the whole taste and tendency of a people in that direction. "Nowhere," says Benary, "is a simple dialectic difference, in the use of aspiration, more significant than in Germany; so that, he who should go from the highlands of that country

the unpleasant concurrence of two or more consonants in the same syllable. In Italian, on the contrary, initial *s* is favorite, and a radical *e* is rejected sometimes for mere euphonic gratification: as in Ital. stimare (for estimare, from L. aestimare) and sperto (for esperto, from L. expertus).

In French, there is a variable tendency, earlier and later, manifest in respect to using and rejecting initial *e*, in derived forms: the use of it being greatest in the first stages of the language when popular instincts most swayed its forms, and its rejection being most frequent and positive in its later stages of maturity and refinement, when the pressure of scholarly feeling upon its incidental aspects was most sharp and decisive. Thus Fr. espace and école represent from early times L. spatium and schola; while Fr. statut and style represent a more modern type of the language for L. statutum and stylus. In the Fr. word étude from L. studium the *s* is rejected, while in studieux, from same root, the *e* is rejected that appears in the noun.

The French also, like the Germans, show this disrelish for the simple sibilant sound by pronouncing it when between two vowels as *z*. The Germans also are fond of diluting it in many forms with *ch*, where in correlate forms in English we so often have *sh*.

in the centre, to the low plains of the north, might mark, quite well, the successive steps of decline in its use, from his starting-point, until, on arriving at Denmark, all traces of its use would disappear." So, in Italy, the Sabines, who lived among the mountains, were specially fond of aspiration; while the Romans, dwelling on the broad plains of Latium, were averse from * it.

Each of the three cardinal classes of mutes, the gutturals, labials, and linguals, has its own aspirate. The aspirates may be classified as follows:

1. The Guttural Aspirates.
   (1) The Greek. The rough breathing ' and χ.
   (2) The Latin. *H* and *ch* (of Greek origin).
2. The Labial Aspirates.
   (1) Greek, φ, *F* (obsolete).
   (2) Latin, f, ph (of Greek origin).
3. The Lingual or Dental Aspirates.
   (1) Greek, ϑ, σ.
   (2) Latin, *s* and *th* (of Greek origin).

* Says Cicero "aversus a vero." Oration IV., in Catilinam § 9; and so also in the Oration for Archias, "aversus a Musis." The prep. ad compounded with versus makes adversus (Eng. adverse) and requires the sign or sense of *to* with the accompanying noun; while aversus is compounded of ab, *from*, and versus turned away. The very *a* in aversus is *a* for ab, from. How empty, therefore, Webster's remark under this word, that "it is absurd to speak of an affection of the mind exerted *from* an object." It is surely the most natural thing in the world, to speak of a state of feeling, as turned away from a given object.

The genuine aspirates, except *s*, are of course all double sounds, consisting of some mute, as the stable element, and an added breathing; so that they correspond, among consonants, to diphthongs among vowels. The Greek is rich in this class of mixed consonants, as it is also in diphthongal mixtures among vowels; while the Latin is poor in them both; and the Slavic languages are almost wholly destitute of them. The original forms of the aspirates were for the guttural, *gh*; for the labial, *bh*; and for the dental, *dh*. Curtius classifies the Indo-European languages, in five divisions,* in respect to the phenomena of their aspirates.

1. The Sanskrit † by itself: exhibiting the original bases, in the aspirates *gh*, *bh* and *dh*, of the whole system of aspiration, in any and all languages; and yet *gh* often settles in Sanskrit, into mere *h*, as lih for ligh, Gr. *λείχω*, L. lingo; and mahat, great, for maghat, Gr. *μέγας*, L. magnus.

2. All those languages, which, by giving up the breathing, remove the difference between the medial aspirates and the medials themselves in given forms; as the Zend, which, while sometimes retaining the

* Zeitschrift Der Sprachforschung, Vol. II., pp. 328–334.

† The scale of aspirates in Sanskrit, while reducible to the simple elements above stated, is full of varied forms of them, as *gh*, *kh*, *ch*, *chh*, *jh*, as well as *bh*, *ph*, *dh* and *th*, and compound consonantal aspirates as *ksh*, *chch*, *chchh*, *nchh*, *nth*, *ddh*, *dbh*, *mbh*, *dhr*, *sth*, *sch*, *kshm*, *chchhy*, *chchhr*, *ddhy*, etc.

aspirates, at other times weakens them to medials, as in *gh*, *bh*, *dh*, weakened to *g*, *b*, *d*.

3. That embracing the Germanic languages, which has, with the same characteristics as those that mark the second class, an additional tendency to a strengthening of the mute element of the aspirates, as of *g* in *gh* into *k*; of *d* in *dh* into *t*; and of *b* in *bh* into *p*. As these medials, *g*, *b*, *d*, are not coincident in the German with the corresponding Sanskrit medials in respect to their origin, their appearance in the forms in which they occur is to be ascribed to a phonetic peculiarity called "lautverschiebung," or the removal of a tonic element, which in these cases is the *h*, from each of the aspirates *gh*, *dh* and *bh*: leaving the pure simple medial alone by itself.

4. The Greek in all its dialects with its tenues aspirated, instead of the original medial aspirates; in which it is the exact counterpart of the second and third classes.

5. The Italic languages having only the two aspirates, *h* and *f*.

To the above schedule, drawn so well by Curtius, might be added, properly, for an absolutely complete view of the aspirates,

6. The Slavic languages, as the end of the scale, and the antipodes in its particulars of the Sanskrit: being nearly wanting in aspirates of any kind.

The stronger the aspiration, the more is the mute

itself, which is aspirated, covered up by it: and the weaker the aspiration, the more distinct the sphere and scope of the mute.

The following are some of the more noticeable principles, pertaining to the aspirates:

§ 1. Since the aspirates possess, as a class, a special nature of their own, in common; they are more readily exchanged for each other, in passing from one language or dialect of the same language to another, than are the other mutes.

§ 2. The stronger the aspirate, so much easier the exchange.

1. Aspirates in Greek.

1st. What the aspirates represent, as their originals or equivalents.

The rough breathing in Greek represents

(1) The Sanskrit sibilant, as its equivalent. Instances abound, as

SANSKRIT.	LATIN.	GREEK.
sa, he, sâ, she,	——	ὁ, ἡ.
sarp, to creep,	serpo,	ἕρπω.
sad, to sit,	sedeo,	ἕζομαι.
sam, with, together,	cum and simul,	ἅμα.
sûnu-s, a son,	——	ὑιός.
shash, six,	sex,	ἕξ.
sad and âsad, to go to,	——	ὁδός, a way.

(2) An obliterated *s* medial, as ἧμαι for ἧσμαι; Sk. âs, to sit.

(3) *v*, or the digamma *F*. See Digammation. So

also, *ἐκόντι* is for *Fεκοντι*, Sk. vaçant; and *ἕνεκα* for *ἕνFεκα*, Aeol. *ἕννεκα*, Ionic *εἵνεκα*.

(4) It sometimes represents both an obliterated sibilant and digamma, as in *ἕ* for *σFέ*, *ἡδύς* for *σFαδύς*, and its cognate *ἀνδάνω* (L. suadeo) for *σFανδάνω*. So compare *ἑός*, *ὅς* and *σφός*, his, as various equivalent forms to the one Sk. form sva-s, L. suus. *Ἴδιος* likewise is claimed by some as for *σFίδιος*, from same root, as Sk. sva-s, own.

(5) The half-vowel *y* initial. Thus *ὅς*, the relative adj. pronoun, represents the Sk. ya-s, who (cf. Lith. yis, he and yi, she). The Sk. stem ya, Curtius considers but an expansion of the demonstrative stem *i*, from which he derives is and id in Latin (Old. L. im); and ea, eum (for eom) from the longer form of the stem. (Curtius' Griech. Etymologie, p. 364); *ἧπαρ*, gen. *ἥπατος*, for *ἥπαρτος*, Sk. yakrit, from yakart, L. jecur; *ὑμεῖς*, for *ὑμμεῖς*, for original *ὑσμεῖς*, Sk. yushmat; and *ἥμερος*, tame, Sk. yam, to restrain; and *ἄζω*, for *αγιω* (cf. *ἅγιος*), Sk. yaj, to worship.

2d. The effects of aspirates on letters immediately preceding them.

(1) A hard mute (*π*, *κ*, *τ*) is changed into the corresponding aspirate *φ*, *χ*, *ϑ*, by an aspirated vowel succeeding it.

§ *α*. In composition, as *ἐφήμερος* (= *ἐπί* + *ἡμέρα*).

§ *β*. At the end of a word, whether the conjunc-

tion occurs regularly, or by apocope, as *οὐχ οὗτος*; *ἀφ' ἡμέρας*; *νύχθ' ὅλην*.

(2) The alliteration of two aspirates of the same kind, in successive syllables, displeased the Greek ear; so that one of them may be said to have annulled the other, or rendered it impossible; as, in all reduplicated forms of verbs in *-μι*, like *τίθημι*, and likewise reduplicated perfects generally, as *πεφίληκα*.

3d. Transfer or hyperthesis of aspiration.

Aspiration was sometimes removed from one syllable to another, as *θρίξ*, gen. *τριχός*, etc. In *ἔθω*, *ἔωθα* for *σFέθω* (cf. Sk. svadhâ of same radication, and L. suesco) the usual substitution of an initial aspirate for the absent sibilant (as in *ἕξ* for *σεξ*) is represented sufficiently in the use of *θ*.

II. Aspirates in Latin.

There are but two aspirates in Latin, *h* and *f*.

1st. The following facts exhibit the function of *h*, in Latin.

(1) It may represent any one of the following Sk. aspirates, *h*, *bh*, *gh*: *h*, as heri for hesi, yesterday (cf. hesternus), Sk. hya-s; *bh*, as mihi for mibhi, Sk. mabhyam, and *gh*, as hospes, a guest, Sk. ghas, to eat.

It belongs only to vowels, and to them as succeeding it, and is found indeed in the middle of words, only between two vowels, as in nihil and traho; but its possession of its place, or of any phonetic power in it, is so very feeble, that it is readily removed, for the con-

venience of a contracted form, as in nil for nihil and vemens for vehemens; while for prosodial effect it is treated, when occurring between two vowels, as if it did not exist at all.

(2) Its conversion with *s*, when in conjunction with it, into *x*, has analogies of a parallel and illustrative sort in the Sanskrit.

When *h* is reduplicated in Sanskrit, it becomes sometimes *g*, as in hâ, to leave, which becomes gahâmi, instead of hahâmi (cf. Sk. hṛi, to seize, Gr. *χείρ*, and with them perhaps L. gero, as of one and the same radication), and so, in the middle of a word, *hs* becomes *ks*, as mêxyâmi, for maihsyami, fut. of mih to urinate (cf. L. traxi and vexi, perf.'s of traho and veho). In both Greek and Latin, *g* is often the equivalent of the Sk. *h*, as in *γένυς*, L. gena, Sk. hanu-s; *ἐγών* and ego, Sk. aham; and, as in these instances we have for the guttural equivalent the medial mute *γ*, so, in the following instances, we have likewise the smooth mute *κ* representing the Sanskrit *h*: *καρδία*, L. cor(d), Sk. hard, hṛid and hṛidaya, and necto, Sk. nah.

(3) *H* is not so much a consonant as a breathing. It differs from the sibilant, physiologically, only in being a breathing through the whole open mouth, with the tongue at rest on its base and the teeth apart; while the sibilant is a breathing through the teeth, in a nearly closed state, with the tongue against the upper

teeth. *H* and *s* are therefore both breathings, and differ only in the different relative positions of the tongue and teeth. The sibilant and aspirate have accordingly an etymological, as well as phonetic, parallelism with each other; and the sibilant, as has been abundantly shown, fades away readily in the Greek into the aspirate.*

(4) *Ch*, although found in Latin, is not properly a Latin combination.

It occurs seldom, and is resolvable : (*α*) sometimes into a specimen of wrong orthography, in imitation by the Latin grammarians of the Greek, who, as the founders of the science of language, as of so many other sciences and arts, gave law to the Romans in all matters of theoretic and formal criticism ; and (*β*) into the resulting form of a contraction.

Ch occurs in a few proper names, as Bacchus (*Βάκχος*) and Gracchus. The strictly Roman words, in which it is found, are the following four: pulcher, misspelled for pulcer, the original form, which, like the Gr. *φύλλον*, a leaf (pl. foliage), represents, it is believed, the Sk. phullan, a blossom; brachium, which is but the Gr. *πῆχυς*, Sk. bâhu-s ; inchoö, which is contracted, as old manuscripts show, from incoho ; and

* In some of the modern languages, as in French and English, there is a marked tendency to drop *h* initial in many words, as in Eng. *humble*, *hour* (Fr. heure), &c.; but in a few cases also an *h*, not radical to a word at all, has been assumed; as in Eng. *hermit* (M. L. ermus and hermus), from Gr. *ἐρημίτης*, L. eremites.

sepulchrum, in which the suffix -chrum is misspelled for -crum, meaning the place or the means of any given act described in the root, as in the words lavacrum (lavo) and fulcrum (fulcio). Cicero spells the word as sepulcrum, and states directly that the ancients did not aspirate words. Inchoö is regarded by some, as a strictly Greek word (*ἐνχώννυμι*, to gather in heaps, i. e. for building). Benary conceives of it, in the light of its original form incoho, as contracted (like traho, in his view, for traveho), from an original form incoveho (in+con+veho), to bear together; the loss of the radical syllable ve being accounted for by syncope, as in nôram for noveram. If Benary's analysis be accepted, we shall have but three verbal roots in Latin, in which *h* occurs, as the final letter of the stem,—traho, veho, and coho; and these will be still farther reducible to but one ultimate form, veho (Sk. vah, to bear, cf. Gr. *ὀχέω*). Leo Meyer,* however, laughs at such a derivation of traho (as tra-veho) and derives it, like the Gothic dragan (Eng. *draw*) and Gm. tragen, from the Sk. drâgh, to stretch out, to lie on the ground, to be weary (cf. Gm. träge, idle). With this he compares also Sk. dîrgha-s, long, Gr. *δολιχός* and Sk. darh, to be long.

Since the aspirate combines in Sanskrit with the medial mutes, as well as with the soft, that is, with *d* as well as with *t*; and *b* as well as *p*; and *c* as well as

* Zeitschrift, etc., Vol. VI. p. 223.

k; it was probably weaker than in most of the cognate languages.

2d. The function of *F*, or the labial aspirate, in Latin.

(1) *F* is a much more positive, definite aspirate than *h*. It occurs in combination with *l* and *r*; is capable of being doubled (as in effero), and maintains its position between two vowels against any and all tendencies to contraction. In occurs almost entirely in the beginning of words, and seldom in the middle.

(2) It is equivalent, etymologically, to several Sk. aspirates, as *dh*, *h*, *bh*; and to the unaspirated letters, *m*, *dv*.

(*dh*), inferus from infra, Sk. adhara-s, lower, comparative form of adhas, below. Cf. also the superlative forms in the two languages, adhama-s, and infimus; the L. form throughout being nasalized. So L. fumus, smoke, heat, &c., =Sk. dhûma-s (Gr. θυμός); and L. frenum, a bridle, seems to be correlate with Sk. dhri, to hold. In Afer, also Africa and Africus, *f* is equivalent to the same consonant in the same word, adhara-s, meaning the lower or inferior place or places.

(*h*) rufus (cf. L. ruber), Sk. rohita-s, Gr. ἐρυθρός (with which compare also Sk. rudhira-s, blood).*

(*bh*) L. fui, I was, Sk. bhû, to be; L. frater, a brother, Sk. bhrâtar; fremo, I murmur, Sk. bhram, Gr.

* In Spanish, L. *f* becomes *h*, as L. facere, Sp. hacer, L. confortare, Eng. comfort), Sp. conhortar.

βρέμω ; fanum, a temple, for fagnum (like finis for fignis from figo), Sk. bhaj, to honor ; fero, I bear, Sk. bhar.

(*m*) formica (an instance of dissimilation), Gr. *μύρμηξ*. The Greek equivalent Benary regards as immediately corresponding with the Sk. root mush, to steal, which in the Greek form is reduplicated, so as to express the idea more strongly : the *-ηξ* being in his view a mere denominative suffix, like -ex in L. senex, gen. senis. Compare in same way frendo, I gnaw (pure stem fred, as in supine fresum for fredtum), and Sk. mṛid (with which also for a double equivalent of same root, one strong (where, also, there is *dissimilation*). and the other weak ; cf. L. mordeo, like L. repo and serpo, compared with Sk. sarp, to creep, Gr. *ἕρπω*).

(*dv*) fores,* Sk. dvâr, a door, Gr. *θύρα*, Goth. daur. So festus, in the word infestus (the preposition in having only a directive or objective force), compares with the Sk. word dvish, to hate.

The Latin, however, it must be remembered, is essentially averse from aspirates. Many are the examples of their rejection in Latin, compared with equivalent forms in Greek and Sanskrit, as

* In English, as in some of the Romanic languages, roots appear aspirated, that in their primary form were unaspirated: as in Eng. *trophy* (It. trofeo ; Fr. trophée ; Gr. *τροπαῖον*, from *τρέπω*, I turn, and so lit. a turning or defeat, and so, the sign or proof of it. Cf. from *τρέπω*, Eng. *trope* and *tropics*). So, also, in Eng. *fife* (Gm. pfeife, Fr. fifre from L. pipire, to pipe or pip, &c.—from which Eng. *pipe*—) we have a similar instance of aspiration.

LATIN.	GREEK.	SANSKRIT.
carrus, a wagon,	———	char, to move.
crepusculum, (cf. L. creper, dark, doubtful),	κνέφας,	kshapa-s.
fido,	πείθω (pure stem πιθ),	———
fugio,	φεύγω (stem φυγ),	bhuj.
patior,	πάσχω, for πάθσκω,* stem παθ.	bâdh.
	πυνθάνομαι (pure stem πυθ).	budh.
sex,	ἕξ,	shash.

IV. Reduplication.

Reduplication, like nasalization, is a mode of strengthening the symbol of a thought, or thing. The use of strengthened forms was an early feature of language, abounding in the Sanskrit and Greek, and of frequent occurrence also in Latin; but occurring less and less in derived languages, as we get farther and farther from their primeval sources. As the Latin generally preserves, with the Sanskrit, more of the same simple strong characteristics, which they thereby both indicate to have belonged to their common mother-tongue, than does the Greek; its departure to a wider degree than the Greek from its original, in this respect, is to be ascribed probably to the direct practical tendencies of the Roman temperament, which did not

* Curtius, however, regards πάσχω as an inchoative form of πένομαι, I am poor or needy, (cf. πενία, L. penuria, Eng. *penury*); and for an earlier form, πανσκω.—Griech. Etymol. Vol. II. p. 271.

relish double forms of the same thing, or multiplied modes of reaching the same end.

While human sensibility is instinctively averse from monotony, and the human organism, generally, recoils from mere iteration of any kind; there is yet manifestly a strong tendency, as appears not only in the first syllabication of infants, but also in the confirmed usage of all nations, to a repetition of the same consonantal sound in the utterance of many words, although the repetition is usually connected with some attending vowel-modification. The reiteration of a given sound intensifies it, as does that of a word or syllable, by not only drawing the hearer's attention to it more strongly, but also by showing that the speaker thinks, from his purposed repetition of it, that it deserves to do so.

Reduplication abounds in Sanskrit, and occurs, as in Greek, in the present active of many verbs, and also in the preterite, as a sign of past time; and even a retriplication of the root sometimes occurs in Sanskrit, as bhi-bhi-bhid, from the simple base bhid to divide (Gm. beissen, Eng. bite; cf. L. findo, as a strengthened form).

1st. Reduplication in Greek.

(1) A reduplication of the stem occurs, as a mode of strengthening it, in the present tense, and those tenses which are derived from it, of some verbs.

Thus *γίγνομαι* (stem *γεν*) is for *γιγένομαι*; *μίμνω* (stem *μεν*) for *μιμένω*, and *πίπτω* for *πιπέτω*.

So *τίθημι*, *δίδωμι* and *ἵστημι* are reduplications of the stems *θε*, *δο*, and *στα*: *ἐσπόμην*, 2d aor. mid. of *ἕπομαι* (for *σέπομαι*) is for *σεσεπόμην*, and is a more concealed instance of reduplication.

In such reduplicated words, the verb is strengthened in two ways: by the repetition of the stem itself as such, and also by the consequent lengthening of the verb-form as a form.

Of the reduplicated verbs in Greek, when not onomatopoetic, or, like *μερμηρίζω*, ideopoetic, it may be said (as of *δίδωμι*, *εἶμι*, *ἵστημι*, *τίθημι*, etc.), that they are among the most common words in the language; whose emphasis, being somewhat impaired by the constant familiarity of their use, is quite restored by the intensification of their form; or, whose repetitious occurrence in ordinary parlance being so continual, has been proximately imaged in an analogical iteration of their own vocal elements. Many also, if not most of them, are but copies of similar forms, in earlier languages, as *δίδωμι*, Sk. dadâmi, and *τίθημι*, Sk. dadhâmi.

An exhibition of the attending changes that occur, in some of the common instances of reduplication in Greek, will perhaps be of service. In *δίδωμι* (stem *δο*, Sk. dâ) the reduplicated vowel *ο* is changed to short *ι*; so as to compensate by an inward shortening for the added length of the word, outwardly, and also so as to throw the reduplicated vowel into the shade,

compared with the stem-vowel; while, similarly, in order to make the stem-vowel still more prominent, or to increase its relative dynamical effect, as containing in itself all the sense of the verb, as such; as well as for the further purpose of preventing the monotonous concurrence of three short vowels; the short stem-vowel *o* is lengthened into *ω*. The same analysis, step by step, will resolve the changes that have occurred in *τίθημι*, stem *θε*, except that, in addition to those made in *δίδωμι*, *θ* is changed, in the reduplicated syllable, into its corresponding smooth mute *τ*, as two initial aspirates could not succeed each other with acceptance to the Greek ear in two successive syllables. Apply also the same analysis to *ἵημι*, stem *ἑ* (Sk. yâ, to send away), and *βίβημι*, stem *βα* (Sk. gâ), as also in *βαίνω* for *βανιω*, in which form the stem is nasalized. The form *ἵστημι* is for the more normal form *σίστημι*, and this for the fuller form still *στίστημι*, stem *στα*; with which compare L. sisto (for full form sistami) reduplicated from stem sta, as in sto, stare, Sk. sthâ. In the reduplicated syllable (*ἱ*) of *ἵστημι*, two special changes have occurred: the dropping out of a radical letter of the stem (*τ*) and the exchange, as in so many other instances in Greek, of the initial sibilant for the aspirate. In *γίγνομαι* (stem *γεν*), for its fullest unaltered form *γενγένομαι*, the final *ν* of the reduplicated syllable has been dropped, and the *ε* of the stem syllable (*γεν*) rejected, as in other reduplicated consonan-

tal stems (as *πίπτω*, *μίμνω*, etc.); instead of being lengthened, as in the vowel stems. In *πίπτω* for *πεπτέτω* and *μίμνω* for *μενμένω*, there are the same changes as in *γίγνομαι*.

(2) The reduplication occurring in the form of the Greek perfect consists, regularly, in doubling the initial consonant of the stem, with the vowel *ε* appended to it; which, unless it be the stem-vowel itself, as in *νέμω*, perf. *νενέμηκα*, is adopted as a compensative shortening inwardly of the increased outward volume of the word, as in *λέλυκα* from *λύω* and *γέγραφα* from *γράφω*. If the reduplicated stem be a vowel-stem, as in the contract verbs, the final vowel of which is always short (on the principle that a vowel before another vowel is short), that short vowel is lengthened, as in *τιμάω*, *τετίμηκα*; *φιλέω*, *πεφίληκα*; *δηλόω*, *δεδήλωκα*. Unlike the augment, which is rejected in all the moods besides the indicative, reduplication is retained in them all. In stems beginning with two consonants or a double consonant, except a mute preceding either *λ*, *μ*, *ν* or *ρ*, the reduplication amounts only to the usual augment *ε* in form, as in *ζώννυμι* perf. *ἔζωκα*. Those beginning also with *ρ* prefix *ε*, and at the same time double the initial *ρ*, as in *ῥίπτω*, perf. *ἔῤῥιφα*. Such forms as *ζέζωκα* and *ῥέῤριφα*, however normal in their type, a Greek's ear could not abide. Some few verbs also, instead of the usual syllable of reduplication, prefix *ε* lengthened into *ει*, as in *εἴληφα*

perf. of *λαμβάνω*, instead of *λέληφα* (for the explanation of which see page 54 of this volume).

In those few peculiar perfect forms, which change the stem-vowel into an *o*-sound in reduplication, as *ἔολπα* perf. of *ἔλπω*, *ἔοργα* perf. of *ἔργω*, *ἔοικα*, of *εἴκω* and *εἴωθα* of *ἔθω*, the facts which at first sight appear to be so anomalous, are yet quite resolvable by phonetic analysis. *Ἔλπω*, *ἔργω* and *ἔθω* are each for *Fέλπω*, *Fέργω* and *Fέθω*, respectively; and their proper perfect forms for the second perfect tense, from such digammated originals, would be *FέFελπα*, *FέFεργα* and *FέFεθα*, or *FέFηλπα*, etc. With the digammas dropped, there would be a hiatus at once caused by two vowels of the same kind in conjunction, which was the most offensive form of hiatus to a Greek ear: a difficulty which could in no way be relieved so well, as by the change of radical *ε* or *η*, in the stem-syllable, to *o*; *ε* and *η* being compound vowels formed from *α*+*ι* (*η* differing from *ε* as having two measures of *α* in its composition, since *ε* is *α*+*ι*, and *η* is *α*+*α*+*ι*); while *o* is a compound vowel also formed from *α*+*υ*. The vowel *o* was as special a favorite with the Greeks in altered and derived forms, as was the vowel *a* with the Romans. The perfect *ἔοικα* from *εἴκω*, I seem (from *εἶκος*, one with itself, likely, Sk. êka-s, for aika-s, one, L. aequus; cf. also *ἴσκω*, to make like, and *ἴσος*, equal), would be, reduplicated without change, *εἰεικα*. But the *ι* of the reduplicated syllable must fall out, by

the rule that that syllable must be shortened; and the ε of the stem-syllable ει is changed readily as in so many other cases in Greek (as in the perfects of μένω, δέρκομαι, λείπω, etc.) to ο. In the form εἴωθα from ἔθω for Fέθω, for earlier σFέθω (Sk. svadhâ), we have such changes as the following from FέFηθα for σFέσFηθα, the unchanged normal archaic form: the change of the reduplicated vowel (ε), after the dropping of the digammas, into ει, which, contrary to the usual rule, is the lengthening instead of the shortening of the vowel of reduplication, and which was done for the sake of strengthening anew a syllable stripped of so many of its rightful phonetic elements; and the same phonetic instinct, which would suggest or rather demand the lengthening of the reduplicated vowel, would require, for the preservation of the proper relative vowel-weight of the stem-vowel in the form, the lengthening of that also from ο to ω. So εἶπον is for ἐ-ειπον which is for εFέFεπον (for earlier a-vavakam: Sk. avôcham, from verb vach, to say).

The Attic reduplication, so called, differs from the common form of reduplication, in repeating the entire initial syllable, instead of merely the initial consonant with ε: the radical syllable also at the same time being emphasized, as such, by the lengthening of its vowel, as in ἀρήρωκα, perfect of ἀρόω, etc.

2d. Reduplication in Latin.

This verbal affection is not of so wide a scope in

Latin, as in Greek or Sanskrit. In Sanskrit, there are three distinct preterite forms; the first, answering in form to the Greek and Latin imperfect; the second, to the Greek perfect; and the third, to the Greek aorist. Yet neither one of these three perfects is generally used, to represent the completeness of an action; and their parallelism with the corresponding tenses named in Latin and Greek, is one of form only, instead of being one also of sense. The first preterite, like the Greek imperfect, in form, is marked by the augment (*a*); the second, like the Greek perfect, is marked by reduplication; and the third, like the Greek aorist, is marked by *s* and the augment.

In Latin the perfect and aorist are combined in the same form, commonly denominated the perfect, and discriminated in practice only by the sense of the context. While there are several modes of forming the Latin perfect—as by use of the auxiliary verb, -fui, which is indeed the prevailing mode of forming it (being hardened in the first and fourth conjugations into -vi; and often also in the second, in which it is otherwise softened into -ui; and sometimes even in the third); and also by the addition of *s* to the verb-stem, as in the Sanskrit third preterite and Greek aorist,—many instances are found in the different conjugations, except the fourth, of its formation also by the reduplication of the stem.*

* In facere we have two distinct perfect tense-stems: the first

A few instances occur in Latin of words possessing a reduplicated form in themselves; as sisto, stem sta (cf. sto, stare); gigno, stem gen (perf. genui); both of which verbs are causative * in their force: sisto meaning to cause to stand, and gigno to cause to be, or become (*γίγνομαι*, stem *γεν*). So bibo has for its stem bo (cf. *πίνω*, stem *πο*, fut. *πόσω*, and also L. imbuo). Memini, for original menmeni (with which cf. *μιμνήσκω*, as a reduplicated form of *μνάομαι*), is a reduplication of the root men, to think (Sansk. man, as also in L. moneo: cf. reminiscor, mens and Minerva, goddess of wisdom; and also *μνάομαι*, *μένος* and *μῆνις*). Populus is, probably, but plus (*πολύς* cf. *πλέος*) reduplicated, to signify a great number. Jejunus (cf. *ἰνάω*, I am empty, and inanis) seems to be a reduplicated derivative from the same root with *ἰνάω*.

While in Greek the vowel of the reduplicated syllable is *ε*, it may be in Latin, as in Sanskrit, *o* or *u*; as in momordi, spopondi, and tutudi, perfects of mordeo, spondeo, and tundo.

archaic, and formed on the simple verb-stem by itself (or, reduplicated with the reduplicated syllable lost) viz.: (facso and) facsim, facsem, &c., for fac-sim (or (fe)-fac-sim); and feci for fefici (for fefaci).

* There are a few other causative verbs in Latin; but they have no reduplicated or other separate form of distinction: such as, jacio, to cast, of jaceo, to lie down; pendo, to weigh, of pendeo, to hang down; pateo, to be open, of pando, to expand; and licet, it is allowed, of linquere, to leave.

As the perfect denotes a past act, viewed as complete in present time, there is certainly a theoretic propriety in expressing its sense by a reduplication; as the calling up of something already past into the present again, is making it repeat itself: appearing first in its own occurrence as a fact, and secondly appearing again in the announcement of it anew to those, who did not see it themselves, but who learn it from the testimony of another. There are many concealed reduplications in Latin: as, egi from ago (for e-agi), feci (for fefici for fefaci), veni for vevení (like lavi, perf. of lavare, for lavavi); scidi, from scindo, for sciscidi—like stiti, perf. of sisto, for stistiti.

The following brief synopsis contains the principles of reduplication as such that occur in various languages, whether ancient or modern.

I. Many reduplicated words are onomatopoetic; or, directly analogical and symbolic in their character.

1st. The names of some birds given them in imitation of their notes; as, L. cuculus, Gr. *κόκκυξ*, Gm. gukuk, Eng. cuckoo; L. turtur, Gm. turtel, Fr. tourterelle, Eng. turtle; L. ulula, Gm. eule, Eng. owl.

2d. The names of some inanimate sounds in nature that are repetitious in themselves: as, L. murmuro (Sk. marmara-s, Gr. *μορμύρω*, stem *μορ*), Eng. murmur (lit. the noise of a running streamlet). So Greek *καχλάζω*, stem *χλαζ*, means I dash or plash, and

λαλαγέω, stem λαγε, I babble. In L. susurro, stem sur, I whisper, is a similar example.

3d. The names sometimes given to objects that gleam, and so present a constant reiteration of brightness to the eye. Thus, Gr. πόρφυρα, purple, from πορφύρω, I gleam, stem φυρ (as in φύρω, I mix up), L. purpura, F. pourpre, Gm. purpur, Eng. *purple*; and Gr. μάρμαρος (from μαρμαίρω, I glisten), L. marmor, Fr. marbre, Eng. *marble*, each refer in their original forms, in the very reduplication of their stem, to the play of light upon light on their surfaces.

4th. Words describing consciously repetitious forms of personal action: as, Gr. μιμέομαι, stem με, I imitate (from which come Eng. mimic and mimetic); and μερμηρίζω, stem μερ, I am anxious; and μιμνήσκω, L. memini, I remember. Here the gemination of the sound used to denote the act, cleverly symbolizes the essential iteration of the act itself.

II. The reduplication occurring in verb-forms is designed to express one of two ideas: either

1st. The repetitiousness of the operation indicated, as such; as, in frequentatives and iteratives and the Greek perfect, where an action is described in present time as already completed; or, 2dly. The greater positiveness and force of the operation, as in the Latin intensives and desideratives.

In English a considerable number of words are formed from the lengthened supine-stem of their Latin

originals, instead of from the simple verb-stem, as *deliberate, educate, indicate,* like the L. freq. verbs.

III. There are various degrees of formal reduplication.

1st. Complete syllabic reduplication: as in L. murmur, stem mur, and susurro, stem sur; and in Fr. bonbon (from Fr. bon, L. bonus).

2d. Phonetically abbreviated reduplication.

§ 1. In the reduplicating syllable: as, in the Greek perfects, as *τέτυφα* from *τύπτω*, &c.; or, as in the reduplicated class of verbs in *μι*, as *δίδωμι*, stem *δο*. In *βέβλαφα*, for *βλέβλαφα*, and *γέγραφα*, for *γρέγραφα*, there is an aphaeresis of *λ* and *ρ*.

§ 2. In both syllables: as, in L. perfects, as cecidi and fefelli, from cado and fallo.

3d. Contracted and so concealed reduplication: as L. cepi for cecipi, perf. of capio, and feci for fefici (cf. compegi, perf. of compingo with its radical pepigi and contudi, perf. of contundo with tutudi).

IV. The dissimilative changes accompanying the process of reduplication are noticeable:

1st. Consonantal: as, in Greek, the change of the rough to the corresponding smooth mute, as in *πεφίληκα*, perf. of *φιλέω*. In English we have *hocus pocus* (hoc est corpus); *helter skelter* (hilariter et celeriter); *hubbub; hum drum; hurly burly; pell mell* (Fr. pêle mêle); *rag tag.*

2d. Vowel. These occur chiefly, like the others

just given, in German and English: as, *criss-cross; flip-flap; knick knack; shilly shally; tittle tattle; zig zag* (Gm. zick zack).

Before the light of Sanskrit philology was obtained, the Greek augment (ἐ) was analyzed by the best scholars, like Buttmann, as but a form of reduplication, shortened by the rejection of the initial consonant. But the discovery of the Sanskrit augment (*a*), as well as that of the reduplicated preterite in Sanskrit, dispelled at once such a theory.

V. Nasalization.

The one letter most frequently used in all languages, to strengthen the stem of a word, is *n*; which contains in it also, when used initially, because of its own phonetic strength, the idea of negation in all languages. Even our very words negation (ne+aio), and deny (de+nego), do but echo it again to us, as it appears in the Eng. words *no, neither, nor, never, nay, not, none;* Latin ne, non (archaic nenu), nullus (ne+ullus), nihil (ne+hilum), neuter (ne+uter), nunquam (ne+unquam); Gr. *νη, μή*; Fr. ne and non; and Gm. nicht (not), nie and nimmer (never), nein (no), and niemand (no one). So in Greek the same negative nasal appears in the preposition *ἄνευ*, without, and the abbreviated particles *ανα, αν-* and the inseparable prefix *νη-*, which is but a strengthened form of *ανα* abridged; and the L. negative prefix in-; the Gm. preposition ohne, without, and the Eng. prefixes

of negation, in- and un-. In Sk. and Zend we find na, not, and in Sk. also mâ and Persian me (Gr. μη). *N* is a stronger nasal than *m*, and is accordingly, as we have shown, the prevailing base of negative words in the different languages. There are properly three nasal liquids, *m*, *n*, *ng*, which abound in Latin and Greek, as also in German and English. Examples of the nasal *ng* in Latin are ango, inquam, and anxius; in Greek κλαγγή, ἄγγελος; and in English anger, with which compare for difference of sound the word *singing*, in the pronunciation of which the *g*- sound does not duplicate itself upon the next syllable. The soft sound of *ng* in such words as singing, ringing, etc., occurs abundantly in English and German; and, while it is not found in Greek and Latin, it does belong to the Sanskrit.

Ng may be accordingly analyzed, as a guttural nasal, as in Eng. longer, L. longus; and as a palatal or resonant nasal; and this of two kinds: hard, as in English words swinging and hanger; and soft, as in words strange and mangy. The English and French *nch*, as in Eng. *haunch* and Fr. blanche, forms a dental nasal, as in German the word manch does a lingual nasal, where *nch* has a sound peculiar to that language. At the end of words in French, as in bon, bien, nom, *n* and *m* have a very light sound as palatal nasals. In Latin, also, *n* terminal was so soft a sound that it often disappeared wholly from among the radical elements

of a word, as in sermo for sermon and nemo (stem nemin).

In the Sanskrit the principle of nasalization finds its greatest expansion: where sometimes an *n* is inserted before or after the radical consonants of a word, and at others the syllable nâ or nu is added to them.

The class of stems strengthened by nasalization, or by the insertion or addition of *n* to them, with or without an accompanying vowel, is that of verb-stems. The tenses thus strengthened are in each of the three classical languages, as a general fact, only the present and the derived tenses. In Latin however jungo preserves its nasalized stem throughout all its forms; with which compare the simple stem jug, as seen in jugum, and also both the strengthened and simple stems, as combined in *ζεύγνυμι* fut. *ζεύξω*, etc. In L. words fingo, pingo, and stringo, the nasalized stem prevails throughout the verb, except in the supine stem.

The nasal is added to the stem in two ways, in reference to the place of its connection:

(1) At the end of the stem, in Greek. Specimens of its addition at the end of a vowel-stem are *δύνω, κρίνω, τίνω*, stems *δυ, κρι, τι*; and at the end of a consonantal stem are *δάκνω, κάμνω, τέμνω*, stems *δακ, καμ, ταμ*. As, in Latin, cerno, sperno and sterno are cases of metathesis, their simple roots being cre, spre and stra, they are not to be reckoned as verbs having consonantal stems.

(2) In the middle of the stem; as, in Latin, in findo, fundo, linquo, pango, pungo, rumpo, vinco. In L. trans (Sk. tiras) we have an instance of a nasalized preposition; which however in Fr. très, both *in composition*, as in trépasser, to die, lit. to pass beyond (Norman trespasser and Eng. trespass, but of quite different sense), and *alone*, as très, very, returns to its unnasalized form again. In Fr. époux and épouse, Eng. *spouse* (L. sponsus and sponsa), we have a striking instance of denasalization.

Roots are nasalized also in different modes and to different degrees, as to the volume and effect of the nasal addition made to their weight in Greek:

(1) By the addition of mere *ν* to them, which is the exclusive mode in Latin; as in *τίνω* fut. *τίσω*, *τέμνω* fut. *τεμῶ* for *τεμ(έσ)ω*.

(2) By adding *αν*, as in *δαρθάνω*, *αἰσθάνω*, *αὐξάνω*.

When the root-vowel is short, as in the stems *λαβ*, *λαθ*, *λαχ*, *μαθ*, *πυθ*, *φυγ*, a double nasalization occurs: the simple nasal *ν* being inserted before the final consonant as well as the nasal appendage *αν* after it; as in *λαμβάνω*, *λανθάνω*, *λαγχάνω*, *μανθάνω*, *πυνθάνομαι*, *φυγγάνω*. Here, as Curtius beautifully suggests, the nasal of the stem-syllable is a sort of fainter phonetic reflection of the nasal ending added to it.

(3) By adding *νε* : as in *κυνέω* fut. *κύσω* ; *ἱκνέομαι* fut. *ἵξομαι* ; *βυνέω*, etc.

(4) By adding *νυ*. This class of strengthened verb-forms in Greek should be viewed in connection with their equivalent forms in Latin : as

GREEK.	SANSKRIT.	LATIN.
ῥήγνυμι, for *Fρηγνυμι*.	bhanj and bhâj.	frango.
ζεύγνυμι (stem *ζυγ*).	yu and yuj.	jungo.
πήγνυμι (stem *παγ*).	paç.	pango.
σκεδάννυμι (cf. *σκίδνημι*, *σχίζω* and *κεδάζω*).	chhid, to divide.	scindo.

In this class of verbs, while the nasal is inserted before the guttural in Latin, it is placed in Greek after it and syllabicated with a vowel, that it may be placed there.

In some verbs nasalization and reduplication occur together, in the present tense-form of the verb, as in *πίμπλημι*, stem *πλε*.

All the vowel sounds are capable of receiving, in various modern languages, a nasal quality. In French we have a nasal *a*-sound, broad, and flat, as in ange and linge; and a nasal *u*-sound in both French (un) and Portuguese (um); as also a nasal *o*-sound in French (bon) ; and a nasal *i*-sound in Portuguese (im).

Nasalization, on a larger or smaller scale, is one of the inner forces to be found at work in all languages, ancient and modern, and occurring, not only in Sanskrit, Greek, and Latin, but also in the German, French,

and English. Thus in Fr. gingembre (Gr. *ζιγγίβερις*, L. zingiber, It. gingiovo, Sp. gengibre, Eng. ginger) there is an interesting specimen of assimilative nasalization. In English, for example, in word *nightingale*, which should regularly be (as in Gm. nachtigall) nightigale, and in the words *passenger* (Fr. passager) and *messenger* (Fr. messager), we have clear and striking instances of it. In such words as *channel* we have a doubling of the single *n* found in the original forms (L. canalis, Fr. chenal), and *cannon* (Gr. *κανών*, a straight rod, Gm. kanone, It. cannone). So, *popinjay* is the It. pappagallo, and Eng. *sting* is from same root with stick, stake, stock, etc. (cf. Gm. stange a pole, and stengel a stalk, and stechen to stick).

While in the Eng. word *spouse*, the original radical *n* of the Lat. form is dropped, as also in the other modern languages (L. sponsus, It. sposo, Sp. esposo, Fr. épouse); yet in *sponsor* and *respond* it reappears.

2. The Latin.

Firstly. Benary's classification, in brief, of the fundamental principles of its special phonetic system.

After what has been said, in detail, in different parts of this Essay, on the phonetic elements and laws of the Latin language, it will not be necessary to enlarge the separate features of the general view, here furnished by Benary. The outline is indeed brief, but comprehensive, and well worthy of study as a whole. The first half of the first volume published by him (in

1837), which is all that has yet appeared from his pen on the subject, is occupied with the subject of diphthongation; and the remaining half with that of aspiration.

These, then, are the special peculiarities of the phonetic system of the Latin, as grouped by him into one view, and are here thus formally quoted, on account of their value, as a group in one whole.

I. Disinclination to diphthongs.

II. The small range of aspiration.

III. The limited use of consonantal combinations, in initial and medial syllables.

IV. The counterbalancing influence of consonants and vowels.

V. The weakening of final letters, after consonants, as well as after vowels.

Secondly. The phonetic force of the Latin letters in alphabetic order.

The Latin alphabet, while, like all others, of an ultimate Phœnician origin, was immediately derived from the Greek; and that at a second and riper stage of its development, than the alphabets of the other Italic dialects. The Sabellian and North Etruscan alphabets (in which latter characters inscriptions written, some of them in a serpentine line, and others in the ancient *βουστρόφηδον* form; or, alternately from right to left and from left to right: have been discovered of

late in Northern Italy) were formed according to an earlier and more unfinished type of the Greek alphabet. It was the Doric alphabet of the Greeks of Cumae and Sicily that was thus adopted with some few changes: as the dropping of the three aspirates ϑ, φ, χ and the adoption of the character F. Thus the Latin alphabet consisted of 21 letters, at that time, instead of 24 as in the Greek alphabet, on the basis of which it was formed.

A. This vowel (pronounced broadly as *ah*) is the easiest and fullest of all the vowel-sounds in its emission. It is produced by the simple breathing of the voice through the throat, in its natural state, with the mouth open, and the lips, tongue and fauces entirely at rest.

A. This represents the Sanskrit *a*, and the Greek α, ε, and η.

(α) Sk. sara-s, salt, ἅλς, sal.

(ε) ἔνος and ἐνιαυτός, a year, annus.

(η) μήτηρ, a mother, mater, and ἅρπη, a sickle, harpa (Ags. hearpa).*

* The modern word *harp* is of the origin here given, in the author's view, getting its name from its being *sickle*-shaped, and so is of the same root with *harpoon* and *harpies*. This instrument seems to have been specially German at the first—but Diez wrongly rejects the Greek origin of the word on that account, or because of the supposed dropping of the *h* in the French form if it did come from ἅρπη. Cf. Fr. harmonie and Gr. ἁρμονία, and hyene and Gr. ὕαινα, Eng. *hyena*.

In composition it is changed into the different vowels *e*, *i*, *u*.

(*e*) inermis (in+arma); imberbis (in+barba); aspergo (ad+spargo). So even *au* may be changed to *e*, as in obedio (ob+audio).

(*i*) incido (in+cado); insilio (in+salio).

(*u*) insulsus (in+salsus).

In reduplicated forms it changes also in the tone-syllable into *e* and *i*, as fefelli perf. of fallo, and tetigi and cecidi of tango and cado.

The vowel *a* of original Latin forms becomes quite diversified in various Romanic derivatives as, beside *a* itself, also *ai*, *e* and *ie*: as in Fr. larme (lacrima), laine (lana), mer (mare), chien (canis).

B. The Latin *b* was from the first, the same medial labial in Latin as now, in English, and the modern languages generally. In Spanish and some other languages, *b* has a softened pronunciation, like the Eng. *v*. *B* sometimes represents in Latin forms an original *p* terminal (as, by apocope): as L. *ab* from (Gr. *ἀπό*, Sk. apa) and L. *sub* (Gr. *ὑπό*, Sk. upa). It is equivalent to the Sanskrit *b*, *bh* and *g*.

(*bh*) bhû, to be, imperf. abhavam, -bam, -bo, imperf and future tense-suffixes, in the Act. voice of Latin verbs. So L. ambo, both (cf. Gr. *ἄμφω*) is Sk. ubhâu: L. nubes (cf. Gr. *νέφος*) is Sk. nabha-s.

(*g*) gâu-s, a cow, bos (*βοῦς*). *G* in Sanskrit is

however more often represented by *g* in Latin than by *b*; while *β* occurs, as its equivalent, much more frequently in Greek than in Latin.

It represents the Greek *β*, *π*, *φ*.

(*β*) bos, *βοῦς*; bulbus, *βολβός*.

(*π*) bibo (stem bo, reduplicated), *πίνω* fut. *πόσω* (stem *πο*), I drink: so, buxus, the *box*-tree and *πύξος*. Compare in the same way in Latin publicus with its archaic form populicus from populus; and Gm. burg, Eng. *burgh*, *burgher* and *burgess* with *πύργος*.

(*φ*) Compare the following equivalent forms: balaena, a whale, and *φάλαινα*; orbus, bereft, *ὀρφανός*, later *ὀρφός*; nebula, a cloud, *νεφέλη*.

Its changes in Latin are the following:

(1) Before the labial aspirate *f*, *b* passes sometimes into *f*, as offero for obfero; sometimes it changes into *u*, as aufugio for abfugio; and sometimes it is rejected, while its previous existence is recorded in the lengthening of the preceding vowel, as in āverto for ăbverto and āvello for ăbvello.

(2) Before *s* and *t*, it is commonly softened into *p*, as scripsi perf. of scribo, and nuptus from nubo. In one case however it becomes *s* before si by assimilation, as jussi for jubsi, perf. of jubeo. In compound words, as obtendo, subtraho, etc., heterogeneous sounds are endured in combination in Latin, contrary to the law of homogeneousness required in concurrent vowels

so universally in Greek, and occasionally at least in Latin.

In the Romanic languages a radical L. *b* undergoes several interesting changes: sometimes being changed to *v;* as in Fr. merveille and preuve (L. mirabilis and probare); sometimes to *p*, It. canapa, hemp (L. cannabis); to *f*, It. scarafaggio (L. scarabaeus); to *m*, It. gomito, the elbow (L. cubitus). Before *s*, *t*, and *v*, it was assimilated: as It. assolvere, to release (L. absolvere); It. sotto (L. subtus) and Fr. dette (L. debitum); and It. obbietto and oggetto (L. objectus).

In some cases it fell out, as Sp. plomo (L. plumbum); and in some it was doubled, as It. pubblico (L. publicus).

C. As *c* occupies the place of the medial guttural (*γ*) in the Greek alphabet; so, in the earliest Latin alphabet, it represented the same sound, but was afterwards gradually put to the double use of representing both the medial guttural *γ*, and the smooth guttural *κ*. Its equivalents in Sanskrit are *ç*, *g*, *h*, *k*, and sometimes *kh* and *v*.

(*ç*) çana-s, hemp, cannabis, *κάνναβις*; çarabha-s, a crab, carabus, *κάραβος*; çvan, a dog, canis, *κύων*.

(*g*) gala-s, the neck, collum.

(*h*) hard, hṛid and hṛidaya, the heart, cor(d) (*κῆρ* and *καρδία*).

(*k*) kârava-s, a crow, corvus (*κόραξ*); kar and

kṛi, to make, creo, I create, (cf. cresco); kalama-s, a reed, calamus, *κάλαμος*.

(*kh*) khala-s, a shelter, cella, *καλιά*.

(*v*) bhavayâmi (causative form of bhû, to be), I make, facio (for faciami); jîv, to live, vixi (for vicsi) and victum, perf. and supine of vivo.

C is often equivalent to *κ*, *γ*, *χ* in Greek; and sometimes to *π*.

(*κ*) caro, flesh, *κρέας* (Sk. kravyam); cygnus, a swan, *κύκνος*; cithara, a stringed instrument, *κίθαρις*, Eng. *guitar* (Sp. guitarra).

(*γ*) conger, an eel, *γόγγρος*; caneo, I glisten, *γανάω*.

(*χ*) cedo, I depart, *χάζω*; corium, skin, *χόριον*; scindo, I divide, *σχίζω*.

(*π*) linquere, lictum, to leave, *λείπω*; cf. lupus, a wolf, *λύκος*.

In the Latin itself, *c* changes after liquids and vowels into *g*; as, contrarily, *g* and *h* before a tenuis become *c*. See the supines of verb-stems ending in *g*, as cinctum, junctum, rectum, from cingo, jungo, rego, for the change of *g* to *c*; and for that of *c* to *g*, quadringenti, quingenti, etc., and negligo, negotium (=nec+lego and nec+otium).

So long as the Latin remained pure, *c* had the hard sound of *k* even before the vowels *e* and *i*; and in later times, as we learn from Quinctilian, *C** was pronounced

* In L. words written in Gr. characters in the 6th and 7th cen-

in such names as Caius and Cnaeus, as *G*. No distinction in fact was made archaically between *c* and *g*. The graphic symbol *g* was not introduced into the Roman alphabet, until five hundred years and more had passed from the founding of the city. A freedman of Spurius Carvilius who kept school in Rome at the time devised it (A. U. C. 523), in order to represent the medial guttural sound, for the *soft* sound of which *c*, as well as *qu*, (both pronounced as *k*,) were kept. It was put in the Latin alphabet, in the place between *F* and *H*, made vacant by the Greek *Z*, which had now become obsolete in Latin. Prodigium is accordingly for prodicium, from prodico, to tell beforehand; so congruo and ingruo (thought by many to be compounds of con and grus, in and grus) are probably but contracted forms of concurro and incurro; compare also dulcis and indulgeo. The fact that several words have double forms interchangeably in *c* and *g*, as vicesimus and vigesimus, -centi and -genti, in the various cardinal numbers for hundreds; and the change of *c* to *g* in some compound words, as negotium (nec- otium), or in derived ones, as digitus from root dic (cf. dico and disco, Gr. *δείκνυμι*), shows that the sound of *c* wavered at times in words of the same immediate radication between *k* and *g*.

The fact also that *ci* and *ti* occur so interchangeably before a vowel in several Latin words shows that

turies after Christ, *c* is always represented by the Gr. κ, as in *δεκιμ* for decem, and *κιβετατε* for civitate.

they must have had a similar pronunciation and that of a somewhat sibilant nature. Initial *c* has fallen away before *u* in several derivatives from the interrogative pronouns, as in ubi for cubi (for quobi), as in alicubi, and unde for cunde as in alicunde, etc.; and so uter for cuter for quuter (cf. πότερος, Ion. κότερος, Sk. katara-s).

C, like *g* and like *v* also sometimes, combined with *s* is changed to *x*; while in some perfects in *s* the guttural entirely disappears, as in tersi from tergo for tergsi.

In the Romanic languages a radical L. *c* undergoes many interesting changes. When initial, it is hardened sometimes before *a*, *o*, and *u*, into hard *g* in Italian and Spanish: as It. gabbia and grotta (L. cavea and crypta); and Sp. graso and greta (L. crassus and creta), cf. also Fr. gras and gros and Eng. *gross* and *grocer*. It becomes also in Italian and Spanish, *g*, in the middle of words: as, Sp. luego, amigo, and migo (L. locus, amicus and mecum); It. luogo, etc. In French it is, both when initial and medial, softened into *ch*: as, initially in *chance* (Engl. do.) and chou (L. cadens and caulis), and medially in bouche, the mouth (Eng. *debouche* from Fr. do.); and especially in verbs and before one of the vowels *e* or *i*, as in amie, dire, faire and plaire (L. amica, dicere, facere, placere) it is dropped.

In such combinations of *c*, as *nc*, *rc*, *tc* and *dc* in orig. L. forms, *c* reappears in the Romanic languages as soft *g*: as It. mangiare and Fr. manger (L.

manducare); Sp. cargar and Fr. charger (L. carricare); It. viaggio, Fr. voyage (L. viaticum); bouche and perche (L. bucca and pertica); and *ch* thus formed was occasionally afterwards changed to soft *g* as in Fr. geôle (L. caveola, dim. of cavea, Eng. *jail*). In Italian the weakened form of L. *c* corresponding to Fr. *ch* is *ci*; as, in It. ciapperone (Fr. champion, from L. campus).

L. *c* final becomes in Spanish *z*; as Sp. diez, ten, L. decem), and paz, peace, (L. pax, pacis); and in Fr. *s* or *x*: as in croix (L. crucem), fois (vicem) and voix (vocem). In general, the gutturals maintain in various languages their proper hard sound before the hard vowels *a*, *o*, *u*; but incline towards a sibilant or palatal utterance, before the weak vowels *i* and *e*: as in It. zimballo (L. cymballum) and It. amista, amity (L. amicitas), where the radical vowel *i* has also fallen out between the *c* and *t*. In French, likewise, an original *c* was abundantly represented by *s* and *ss*, which was afterwards sometimes dropped: as, in Fr. *dîme* (Eng. do.) for earlier disme (L. decimus).

So *x* (for *cs*) becomes in Italian at different times *ss*, *sci*, and *s*: as, lussuria, scempio, lasciare and ansio (L. luxuria, exemplum, laxare and anxius).

In Italian L. *c* before *t* is often assimilated: as, notte and petto (L. noctem and pectus). In French L. *c* often falls out from its radical place between two vowels.

D. The equivalents of *d* are in Sanskrit *d*, *dh*, and *t*.

(*d*) dam, to subdue, domo (cf. dominus and domina, Eng. dominion, domineer, domain, dame, dam, damsel, Madam); dama-s, a house, domus.

(*dh*) dhâ, to place, L. -do, to place or set, as in abdo, I hide, condo, I build, credo, I believe. This -do is not L. do, dare, I give (Sk. dâ); and it is found only in compound forms.

(*t*) *T* was the original termination of the neuter of pronouns of pronominal adjectives. Thus quod corresponds with Sk. kat: so, the prep. ad and the conj. at are equivalent to Sk. ati. The ablative singular case-sign also in Sanskrit is *t*, which was softened in early Latin into *d* and afterwards entirely dropped.

Its regular Greek correspondent is *δ*, and in some few circumstances, it is represented by *ζ*, *ϑ*, *σ*.

(*δ*) *δέκα*, ten, decem.

(*ζ*) *ζημία*, damage, damnum.

(*ϑ*) *Θεός*, God, (Aeol. *Δεύς*, cf. *Ζεύς*=*Δjεύς*, gen. *Διός*, Old Ind. Djâu-s, the sky (for correspondence of Gr. *ζ* with *δ*j, cf. also *ἕζομαι*, I sit, for *σεδjομαι* with L. sedeo, Sk. sad), Deus. (Cf. *τίϑημι*, stem *ϑε*, Sk. dhâ, Gm. thun, Eng. do.)

(*σ*) *μέσος*, middle, medius. Cf. also *ῥόδον* and rosa, a rose.

Its peculiarities in Latin are the following:

(1) Before *c*, *p*, *q*, *r*, *t*, it is regularly assimilated to those letters, as in accedo, appello, acquiro, arrideo and attendo. It is also often assimilated before *f*, *g*, *l*, *n*, *s*; as in sella for sedla (for sedela), fossa for fodsa, agger for adger, etc.

(2) Before *t*, it changes in the middle of words by assimilation into *s*, as in claustrum for claudtrum (from claudo), rastrum for radtrum (from rado), and rostrum for rodtrum (rodo), and est, 3d pers. sing. present of edo to eat, for edt. In some words, after the change of the *d* to *s*, the *t* wholly disappears, as in morsum (for morstum) for mordtum, from mordeo; and so pensum (for penstum) for pendtum from pendo; and risum for ridtum. No one class of euphonic changes is more common than that regularly effected by the dental *t*, which characterizes the normal supine ending, -tum, when suffixed to a consonantal verb-stem.

(3) In nominative forms *d* drops out before the gender-sign *s*, as laus for lauds, frons for fronds, pes for peds, vas for vads and lapis for lapids.

(4) *D* has wholly disappeared from the ablative singular of nouns where it once existed, as the case-characteristic of the ablative in all the different declensions; as in domino for dominod, sermone for sermoned: forms found in archaic inscriptions, which yet have left no trace of their previous existence upon the present state of the language, except in the prosodial

fact of the elongation of the final vowel of the ablative, as in *a*, *o*, *u* and *e* terminal, of the 1st, 2d, 4th and 5th declensions. In Plautus *med* and *ted* are found as ablatives of ego and tu. The conj. *sed*, but, is also an ablative of sui, meaning at first by one's self and so afterwards, "apart," "but." The insep. prep. *se*, apart, is sed with its terminal dental dropped, as in pro similarly for prod, Sk. prati.

(5) *D*, original in archaic forms, became afterwards sometimes *l*, as in lingua for dingua (cf. Gm. zunge, Eng. tongue) and lacrima for dacrima (*δάκρυμα*). So compare levir and *δαήρ* for *δαϝήρ*, and Ulysses and *Ὀδύσσευς*. Compare also lignum, wood (for burning), and *λιγνύς*, flame-smoke, with Sk. dah, to burn, and *δαίω*, I kindle.

(6) *Dv* in archaic forms was afterwards represented by *b*, as in bellum for archaic dvellum; bis, archaic dvis (cf. Gr. *δίς* for *δϝίς*); and also bonus for dvonus: the *v* being softened in practice into the medial *b*, and the initial *d* being dropped as an unnecessary and indeed unnatural phonetic appendage. So, in viginti (for dviginti) and suavis (for suadvis) *d* was dropped.

(7) *Di* and *J* were correlated in some forms in Latin; as Diana and Janus: dies, deus, Jovis and Juno (for Djovis and Djovino). In the derived languages, L. *di* is abundantly thus represented: as in Fr. jour (L. diurnus, It. giorno). In Italian, L. *di*

becomes also *z*, as, It. mezzo (L. medius), and *g*, as It. raggio (L. radius). Even L. *d* is in Fr. jusque represented by *j* (= L. de+usque).

(8) *D* was sometimes changed into *r*: as, in arbiter for adbiter, from ad-bitere, to draw near, or visit; arcesso for adcesso and meridies for medidies, for medius dies. In the Romanic languages, contrarily, *d* represents occasionally an original L. *r*: as in It. rado (L. rarus).

The interchanges of radical *d* and *t* belonging to original L. forms as found occurring in derived forms in the Romanic languages, deserve the scholar's notice. *D* often represents a weakened *t*, in Italian and Spanish: as, It. lido a shore for lito (L. litus) and Sp. padre and madre (L. pater and mater). In French it is pronounced as *t*, when terminal in an adjective, before a noun beginning with a vowel, as profond abîme, or in a verb 3d pers. sing. before the 3d pers. pronoun, il.

E. This letter represents Sk. *a* and *ya*.

(*a*) ad, to eat, edo.

(*ya*) yam, to obtain, emo (cf. *νέμω*).

It corresponds with *α*, *ε* and *η* in Greek.

(*α*) Centum, a hundred, *ἑ-κατον*; tenuis, thin, *ταναός*; densus, thick, *δασύς*.

(*ε*) *κέντρον*, a point, from *κεντεῖν*, to prick, L. centrum (Eng. *centre*); *νεφέλη*, a cloud, L. nebula.

(*η*) ἥρως, a hero, L. heros; πατήρ (for πατέρς), L. pater.

In several words the double forms of the present and preterite roots, apparently occurring by some inexplicable metathesis within the bounds of the Latin itself, are wonderfully parallel with similar double forms of the same roots in Sanskrit: as cerno, perf. crevi (Sk. kar and kṛi); sterno, perf. stravi (Sk. star and stṛi). So compare Sk. sarp and sṛip, to creep, and L. serpo and repo.

E is often changed in Latin in compound and derived forms, into *i*, *o* and *u*.

(*i*) pertinax (per+tenax); contineo (con+teneo).

(*o*) extorris (ex+terra); socius (sequor); sodalis (sedeo): toga (tego); vortex (verto).

(*u*) In genus (Gr. γένος, stem γενες) the proper stem of the word is genes and the present genitive generis is for genesis. In pulsus (part. of pello) for pelsus, for peltus, as likewise in sepultus part. of sepelio, and also in avulsus part. of avello and tugurium, from tego, we see similar specimens of the same change. *E* also interchanges sometimes with *u* in double forms, as dejero and dejuro, pejero and perjuro. It often represents also, as long *ē*, an original combination of *a*+*i*, as in amem for ama-i-mi.

It falls often, from its phonetic weakness, from various radical forms: as, in the flexion forms of nouns

in -ter (as the gen. of pater, &c.); in the compounds of genus (as, malignus and benignus); and the denominative neut. suffix -brum, for -berum.

Radical L. *e* becomes in the derived languages, variously, *e, ei, i, ie, ai* and *oi*: as, It. rena (L. arena); Fr. veine (vena); Sp. consigo (secum); Fr. miel (mel); Fr. raisin (racemus); Fr. trois and avoir (tres and habere).

F. F, while akin in sound to the Greek φ, was yet in fact somewhat different from it. It had a thicker and coarser sound, the lower lip and upper teeth not being brought into so close junction; so that the sound was less sharp and fine than that of φ in Greek. The symbol used for representing φ in corresponding Latin forms was *ph*, and not *f*, in the age of pure Latinity. *F* represents several Sk. letters, as already shown under "Aspiration."

Its Greek equivalents are φ, ϑ, and sometimes χ and β.

(φ) fui, φύω; fero, I bear, φέρω; fugio, φεύγω.

(ϑ) fera, a wild beast, ϑήρ; ferveo, I am hot, ϑέρω; fores, doors, ϑύρα.

(χ) fel, gall (cf. L. bilis, Eng. *bile*), χόλος, Sk. harit: fatisco, I gape, χατέω. So compare funis, a rope, and σχοῖνος.

(β) fremo, I roar, βρέμω; fascino, I bewitch, βασκαίνω. Cf. also rufus and ruber, and Fr. siffler

with L. sibilare, as also L. frater and Eng. *brother*. So, in Eng. *interloper* (a hybrid = L. inter and Gm. laufen, to run: cf. for sense L. intercursus and Eng. intercourse) the labial *p* represents a radical *f*. It is sometimes hardened in derived forms in Latin into *b*; as in the suffixes -ber, -brum and -brium. Thus saluber (salus+fero) means literally *bearing* health; and candelabrum, a candlestick, is literally something *bearing* a candle. Cf. likewise the imperfect and future tense-endings -bam and -bo, with the preterite suffix -ui and -vi (fui): all from the same root as Sk. bhû, to be.

A radical L. *f* becomes in Romanic derivatives sometimes *b*: as Sp. trebol (L. trifolium, *trefoil*) and It. bioccolo (L. floccus); and sometimes *p*: as Sp. soplar, to blow (sufflare). Sometimes also it suffers aphaeresis: as, It. sione (sipho, onis). Its most remarkable conversion, however, is its change in the Spanish as the contracted and strong labial aspirate into the more open and weak guttural aspirate *h*: a change not so phonetically as apparently unnatural. Instances abound: as, Sp. haz, horca, horma, etc. (L. facies, furca, forma). So Fr. hors is L. fores (and *hors du combat* is lit. out of doors from the strife). In the Wallachian, at the opposite pole of European development from the Spanish, the same phonetic weakening of the labial aspirate occurs: as, Wall. heru and hiliu (L. ferrum and filius).

G. The Sk. equivalents of *g* are *g*, *j*, and *h*, and sometimes *gh*, *ç* and *y*.

(*g*) garrio, I chatter (cf. also L. garrulus, Eng. *garrulous*), grij, or grî : gilvus, yellow, gaura-s (cf. Gm. gelb, Eng. *yellow*, with gilvus).

(*j*) genu, the knee, jânu : gelu, cold, jala-s.

(*gh*) ganea, an eating-house, for gasnea, ghas, to eat.

(*h*) gena, the check (*γένυς*), hanu-s : so also ego (*ἐγώ*) and Sk. aham (for agham) : and nego (= ne + aio, I deny, ah, to say ; and anguis, a snake, ahi-s.

(*ç*) gloria, glory, and in*clytus*, renowned, çrava-s (cf. Gr. *κλέος* for *κλέϝος*) ; and also viginti, vinçati.

(*y*) geminus, twin, yama-s and yamana-s, united, from yam, to unite (Gr. *γαμέω*).

Its correspondents in Greek are *γ*, *χ*, *κ*, and sometimes *β*.

(*γ*) genu, the knee, *γόνυ* ; gyrus, a circle, *γυρός*.

(*χ*) gutta, a drop, *χέω*, fut. *χεύσω*, adj. *χυτός* ; gero, I bear, *χείρ* ; ango, I squeeze, *ἄγχω*.

(*κ*) guberno, I govern, *κυβερνάω*.

(*β*) glans, an acorn, *βάλανος*.

G becomes *c* before *t*, as in lectus and rectus for legtus and regtus. The law of homogeneousness in consonantal combinations prevails in the middle of words, in Latin as in Greek : smooth with smooth ; middle with middle ; and rough with rough, as scriptus for scribtus, etc. With a succeeding *s*, *g* becomes

x, as in rexi (reg-si), maximus (mag-simus) ; but after *l* or *r*, *g* disappears before *s* ; as in fulsi, sparsi and tersi, perfs. of fulgeo, spargo and tergeo. Before *m* also it sometimes vanishes away ; as in examen, flamen, and fulmen, for exagmen from exigo, fulgmen from fulgeo, and flagmen from flagrare. As an initial letter occurring in combination with other consonants, it is found only with *l* and *r*. Before *n* it has entirely disappeared from the beginning of many words once possessing it, as in navus and nosco and nascor, originally gnavus, gnosco and gnascor; although it reappears again in compound forms, as ignavus (in+gnavus) and agnosco, cognosco, ignosco, &c. So, cf. L. lac, milk (stem lact, for glact, as in Gr. *γάλα*, stem *γαλακτ*). In English in the same way have *g* and *k* disappeared in pronunciation before *n* in initial syllables, as in gnat, knife, &c. In *levis* for le(g)vis (Gr. *ἐλαχύς*, Sk. laghu-s) *g* has disappeared before *v*.

G followed by the semivowel *i* with an accompanying vowel, often disappears. The *i*, although written as *j* in English, was pronounced in such cases as *y* : as, major for maior (orig. magior).

It is also represented sometimes by the dentals *d* and *t*, as L. incingere, Fr. enceindre and enceinte ; L. pingere, Fr. peindre, Eng. paint. A radical Latin *g* undergoes several changes in the Romanic languages : as, sometimes into *j* (It. gi) as Fr. jaune (It. galbinus) and jouir, It. gioire (gaudere) ; and sometimes into soft

c, as in Spanish recio and uncir (rigidus and jungere). It is also sometimes syncopated especially before *e* or *i*: as, Fr. cueillir, entier, maître, noir (L. colligere, integer, magister, niger), and so It. flemma and Sp. flema (phlegma).

H. H represents Sk. *h*; as hiems, wintry storm, himan (cf. χεῖμα); also veho, I carry, vah. Its equivalents in Greek are the aspirate, as horror and ὀῤῥωδέω; and χ, as hortus and χόρτος, veho and ὀχέω; hirundo and χελιδών. *H* is but a light breathing, and so light that two vowels enclosing it between them are affected by their juxtaposition, just as if it were wanting: the first being made short by the second, according to the usual rule, that a vowel before another vowel is short. It was accordingly often dropped between two vowels in the middle of words, as nemo for nehomo, and debeo and praebeo for dē-hibeo and praehibeo.

It changes before *t* into *c*; as tractus from traho and vectus from veho. So mactus agrees with Sk. mah in its root; as do also magnus, magis, and major, for magior (cf. μείζων for μεγιων).

The sign *H* was used as a sign to represent the aspirate by the Greeks, before being used, as it came to be in the end, as the sign for double ε or η; and it was accordingly placed, at the outset, after the smooth mutes π, κ, τ, to indicate the aspiration of them, after-

wards indicated by the symbols φ, χ, ϑ. When used as a whole, simply to designate the vowel η, it was also divided and one half of the symbol H shortened for convenience into ' was used to denote the rough breathing; while the other half H shortened into the smooth breathing, ', and turned from the proper cursive direction of the letter, to indicate that its force did not go over upon it, was used to discriminate as such every initial vowel that was not aspirated.

H has a much feebler sound in the Romanic languages, generally, than it had with the Romans themselves, who gave it a strong and even explosive utterance at the beginning of words.

I and *J*. *I* is often the equivalent of the Sk. *a*, and *i*, and sometimes of *ê*.

Being so light in itself as a vowel, it is much used in Latin like also *e* as a substitute in reduplicated forms for *a*, as a mode of balancing inwardly the greater vowel-weight outwardly of added syllables. Thus gigno (cf. Gr. *γίγνομαι*), for gi-gen-o, is for the more normal form gagan-âmi (cf. Sk. jan, to beget, and Sk. ja-janmi): so, sisto (Gr. *ἵστημι*) is for the archaic form sta-stâ-mi, and sido (for sisdo, for fuller form sisedo), represents the archaic form sa-sad-ami (Sk. sad, &c.).

(*a*) ignis, fire, agni-s; in, into and in, ana; imber, a shower, abhra-s.

(*i*) is, he, *i*, the demonstrative particle (cf. also idem the same and Sk. idam, he, it); eo, ire, I go, Sk. *i*, to go; viginti, twenty, vinçati.

(*e*) vitis, a vine, vêtras, a reed.

J is equivalent to Sk. *y*, as jungo, I join, yu and yuj: juvenis, a youth, yuvan.

The Greek correspondent of *j* is *ζ*, which was not pronounced, as commonly in this country, as if ds, but as dsh or j or zh; and the ancients spoke admiringly of its soft liquid sound.

I in compound and derived forms in Latin is often substituted for other letters, as for *a*, *ae*, *e*, *o* and *u*. It is the substitute of *a* in incĭdo (in+cado); ae, in incīdo (in+caedo); *e*, in retineo (re+teneo); *o*, in illico (in+loco); *u*, in consilium (from consulo) and exsilium (exsul). *I* represents the short vowel-sounds in Greek *α*, *ε*, *o*. (*α*) digitus, *δάκτυλος*; catinus, a bowl, *κάτανος*; (*ε*) piper, pepper, *πέπερι*; (*o*) canis, gen. canis, a dog, *κύων*, gen. *κυνός*.

The Latin *i* becomes in the modern languages, when short (since long *i* usually reappears unchanged) *e*, and even in some cases also *oi*: as (*e*) It. freddo, nero and vedo (frigidus, niger and video); Sp. cebo, dedo and plego (cibus, digitus and plico); and Fr. justesse, lettre and verre (justitia, litera, vitrum); and (*oi*), Fr. moindre and pois (minor and pisum).

J sometimes falls out of the middle of words, as in obex for objex (objicio) and aïs, 2d pers. present of

aio, or ajo for ajis. *J* is the consonantal counterpart of the vowel *i*, as *v* is of *u*.

As the Greek *υ* was pronounced like the French *u*; the corresponding vowel of Latin forms, from the same root as Greek forms containing it, takes *i* in its place, to which the short French *u*-sound is very similar. The letter *y* accordingly has received from this fact the alphabetic name, y-Grec, in French.

The Latin *j* undergoes several interesting changes in derived forms in the modern languages; as, in Spanish to *y*, as yugo and yunto (jugum and junctus); in French to *i*, as aider and maire (adjutare and major); in Italian to *di* and *gi*, as diacere and giudicio (jacere and judicium). It is sometimes, though seldom, changed to *z*: as It. zinepro and Sp. zinebro (L. juniperus), and it is occasionally dropped even initially, as Sp. uncir (jungere).

K. *K* was employed in the earliest period of the Latin, as the equivalent of the Greek *κ*; at which time *c* represented the Greek *γ* in sound as well as in its alphabetic place and its symbolic form (inverted). When subsequently a new symbol for *γ* was invented, *c* supplanted *k* in use; and *k* in consequence fell into entire desuetude, except in a few abbreviated forms, as Kal. for calendae, etc.

L. *L* is equivalent to Sk. *l* and *r*, and sometimes to *n* and *d*.

(*l*) labor, labi, I fall, and labo, āre, lab and lamb; libet and lubet, it is pleasing, lubh, earlier form rubh; ligo, I bind, ling.

(*r*) linquere, lictum, to leave, rich; lyra (Gr. *λύρα* prob. at first *λύδρα*), ru, to sound forth, and rudrî, an instrument; lux, light (cf. illustris, etc.) Gr. *λευκός*, Sk. ruch, to shine; plus, Gr. *πολύς*, Sk. puru-s (Vedic pulu-s). So the terminations -alis and -aris are radically the same (cf. Fr. rossignol and L. lusciniolus): -aris being used, by way of dissimilation, with stems containing a radical *l* (as in vulgaris and popularis, compared with mortalis). So, Fr. flairer, to smell, is L. fragrare, and Fr. autel is L. altare. Cf. in same way Sp. marmol and papel with L. marmor and papyrus; and It. arbol with L. arbor.

(*d*) lêvir (Gr. *δαήρ* for orig. *δαϜήρ*) Sk. dêvara-s: cf. Lith. deveri-s; and mel, Sk. madhu.

(*n*) alias, another, anyas: so, Eng. *child* represents Gm. kind.

Cf. also the double forms in Greek, *δάφνη* and *λάφνη*, a laurel, and L. oleo, to smell, and odor; also, L. amylum, starch and Fr. amidon.

As *l* could not in common with all other letters remain doubled at the end of a Latin word, it was removed in the nominative from the end of the stems mell, honey, and fell, gall.

In various Romanic derivatives from Latin roots, *l* passes over into both *r* and *n*: as (*r*) in It. dattero

(L. dactylus); Sp. lirio (L. lilium); Fr. orme (L. ulmus); and (*n*) as in Fr. nomble (L. lumbulus) and marne (L. margula). It is often syncopated also, as in Fr. pupître (L. pulpitum); while, from its light mobile character, it is also quite subject to metathesis, as in Sp. silbar (L. sibilare) and palabra (L. parabola). *Ll* before a vowel, or *l* alone before a consonant, in a Latin root, becomes in French *u*: as in Fr. chaud (L. callidus); Fr. cou (L. collum), and Fr. vieux (L. vetulus). There occurs sometimes an euphonic epenthesis of *d*, in connection with an original *lr*: as in Fr. poudre (L. pulvis, stem pulver), and moudre (L. molere). In Italian, *l* is dissolved in initial syllables, when in combination with various letters, as *c*, *g*, *t*, *p*, *b*, and *f*, into a soft *i* or *j*, as in chiaro (L. clarus), ghiaccio (L. glacies), piombo (L. plumbum), bianco (L. blancus), fiacco (L. flaccus). In Spanish, Latin *cl*, *fl* and *pl* are changed into the liquid sound *ll*: as llave and llama (clavis and flamma).

In Spanish also *d* is sometimes added to L. derivatives after *l*: as Sp. bulda and humilde (L. bulla and humilis).

M. *M* has for its Sk. equivalent *m*. Cf. machinor, I contrive, etc.; Sk. mah (Gr. *μηχανάομαι*, Eng. *mechanist*, *mechanics* and *make*, Fr. maçon, Eng. *mason*; and also L. machina, Eng. *machine* and *machination*).

M interchanges in compound forms with *n*, as im-

manis and immitto for in-manis and in-mitto. It was also weakened in the middle of words into a guttural *n*, before either one of the gutturals *c*, *g*, *q*; as in *anceps* for amceps (for ambiceps); and into a dental nasal before either of the dentals *d* and *t*, as in tandem for tamdem; eundem for eumdem. *M* also corresponds as a final letter, in the declension of both verbs and nouns, with *ν* * in Greek (Sk. *m*); for although the Greek ear would not tolerate *m* at the end of words, to the Romans it was as acceptable when final as when occurring anywhere else in a word. Before *s*, it is assimilated in one case to *s*; as pressi, perf. of premo, for premsi. Usually when *m* and *s* would occur together in the perfect of verbs, *p* is euphonically inserted between them, as prompsi, perf. of promo (=pro+emo): and sumpsi, perf. of sumo (=sub+emo). Cf. for similar epenthesis of *p* in French, dompter, to subdue (L. domitare), and in English tremble (Fr. trembler, Sp. tremolare, from L. tremulus, from which also Eng. tremulous), and tempt (L. tentare).

M interchanges in Latin in some instances with *b* and *v*, as hibernus (hiems) and promulgo for provulgo; with which compare also globus and glomus.

Before *m*, *c* and *cs* in derived Latin forms suffer aphaeresis: as in lumen for luc-men, and têmo for texmo.

* So in French also, *m* often changes to *n*, as colonne, a column (L. columna); sentier, a path (L. semita).

It is expressly stated in Latin authors that final *m* was so weak as to be almost inaudible. In the indicative mood, active voice, four of the six tense-forms, or, all but the imperfect and pluperfect, have lost the original proper 1st person ending *m* or *mi*, which in the subjunctive mood contrarily is found in every tense. There are, however, two verbs that yet retain in the present indicative the person-ending *m*, sum (for esumi, Gr. *εἰμί* for *ἐσμί*, Sk. asmi) and inquam.

M in L. originals becomes, when combined with *l*, *n* and *r* (whether directly or by contraction) *mbr* in both Italian and French: as (*l*) It. sembrare (L. simulare); and Fr. encombrer and It. ingombrare (L. incumulare) cf. Fr. combler from same root: and (*r*), It. membrare (memorare) and Fr. chambre (camera): (*n*), Sp. hombre and lumbre (L. hominem and lumen). The epenthesis of *b* in these various forms is of course of an entirely euphonic origin.

M is also changed sometimes in derived forms from the Latin to *n*: as Fr. nappe (L. mappa), and rien (rem); and It. sono (L. sum). Sometimes it was doubled: as It. fummo (L. fumus). The epenthesis occurring with *m* changed to *n* was that of *d* instead of *b*, as before: as Fr. craindre, to fear (Old Fr. criembre) from L. tremere, in which case also *tr* is euphonically changed to *cr*.

N. The Sk. equivalents of *n*, are *n*, *sn*,* *jn*.

* In such cases the initial consonant originally combined with the nasal has fallen off.

(*n*) neo, I spin, and necto, I connect together, Sk. nah, to knit; nasus, the nose, Sk. nâsâ.

(*sn*) no, I swim, and nato, snâ; nix, nivis, snow, snava-s (from verb snu, to pour forth).

(*jn*) nosco (for gnosco), I know, jnâ.

N in Latin corresponds sometimes with *τ* in Greek; as pinus, a pine, Gr. *πίτυς*: planus, broad, Gr. *πλατύς*.

In composition with *l* and *r*, and also sometimes with *q*, *n* is assimilated to them, as colligo for conligo; corruo for conruo; ecce for ence, and ecquis for enquis. So also ullus is for unlus, for unulus; and corolla for coronla for coronola. In the middle of words before *h*, and also *s*, *n* often disappears, as in cohaereo, cohibeo, cohors, etc.; and in quoties and toties for quotiens, etc., and vicesimus for vicensimus, and in trado (trans+do), traduco, and traho, and tracto its derivative, (supposing traho to be for tra+veho). So in elephas (for elephants), and gigas (gigants), and adamas (adamants), the letters *nt* have been dropped out before the gender-sign, as always in Greek* when the gender-sign is retained. The disappearance of *n*, in the perfect and supine forms of verbs, which contain it in the present and

* When such a combination would occur in nominal bases as *νς*, *ντς*, or *ρς*, in Greek, the rule is, if the gender-sign is retained, to reject the other letters of the combination, as *γίγας* (*γίγαντς*); or to reject the gender-sign and keep final *ν* or *ρ*, and lengthen the vowel preceding it, by way of compensation, as *ποιμήν* (*ποιμένς*); *ῥήτωρ* (*ῥήτορς*).

imperfect tenses, as in fundo, pungo, tango, is not, of course, to be explained, as a matter of euphonic necessity or convenience. Such verbs have their pure stems, which are found, as in Greek, in the preterite tenses, nasalized in the present and imperfect tenses, as likewise in the Greek in both voices.

Before *n*, on the contrary, *s* vanishes away: as L. pono for posno; or is assimilated: as penna for pesna, for earlier petna (cf. Gr. *πέτομαι*).

In the Romanic languages a radical *n* sometimes falls out of its place, medially, as in Fr. coquille (L. conchylium) and terminally after *r*, as in Fr. chair, (L. caro, stem carn) and jour (L. diurnum). L. *n* becomes sometimes in them *r*, as Fr. diacre (L. diaconus), and Fr coffre (Gr. *κόφινος*): so cf. Londres (London), ordre (L. ordo, stem ordin), and *timbre*, L. tympanum. In English, a radical *n* final is sometimes strengthened by an added dental, as in propound and compound, from L. proponere and componere: cf. Eng. propose and purpose and compose, as well as Fr. proposer and composer, etc., from same root.

Other words besides verbs are sometimes thus strengthened in Latin, as ambi (*ἀμφί*), Sk. abhi; and inferus, sup. infimus, Sk. adha-s, low, comp. adhara-s, sup. adhama-s.

O. *O* is equivalent variously to Sk. *a*, *â*, *u*.

(*a*) os(s), a bone, asthi; novus, new, Sk. nava-s.

(*â*) vox, voice, vâcha-s.

(*âu*) octo, eight; ashtâu.

After *v*, an original radical *a* (as certified by the parallel Sk. form) is quite apt to appear as *o* in Latin: as in vomo (Sk. vam); voco (Sk. vach); vos (Sk. vas). *Sv*, likewise, becomes regularly *so*, in Latin, as in socer and socrus (Sk. çvaçura-s; Gr. ἑκυρός for σFεκυρός); and soror, for sosor (Sk. svasâr).

Its correspondents in Greek are *o*, *ω*, and sometimes even *ε*.

(*o*) nomen, a name, ὄνομα. (*o*) ago, ἄγω. (*ε*) oliva, the olive, ἐλαία, and oleum, oil, ἔλαιον.

O is frequently interchanged with *u* in derived forms: as sermunculus, diminutive of sermo(n); exsul (ex+solum); cultum (sup. of colo); robur, gen. roboris; publicus (for populicus) from populus; vult (for volit) from volo; and also homo and humanus. So, the ancient name of Modena was Mutina; and the Eng. *gorge* (Fr. do. It. gorgo) is L. gurges; and the Fr. goutte and It. gotta represent L. gutta.

It sometimes interchanges with *e*, in the same word, as vertex and vortex (verto); vester and voster (vos). It is in derivatives sometimes changed to *i*, as in cognitus (cognosco).

By way of adding more weight to the stem-vowel, other vowels, and especially *e*, are changed to *o*, in derived forms, as so often occurs also in Greek: as socius (from sequor); sodalis (sedeo); procus (precor); solium (sedeo); modus (metior); nodus (necto). These

changes occur chiefly, in both Latin and Greek, in the case of nouns * derived from verbs.

An original L. *o*, if long, becomes in derived forms beside long *o* itself in the Romanic languages also *u*, *eu* and *oeu*: as (*u*) It. cruna and tutto (L. corona and totus); *eu*, Fr. heure, neuf, and seul (hora, novus, and solus); and *oeu*, Fr. moeurs and oeuf (ovum). Short *o*, beside undergoing the same changes, becomes also *uo* and *ue*: as (*uo*) It. suora and tuono (soror and tonus): (*ue*) Sp. fuero and pueblo (forum and populus).

P. Its Sanskrit equivalents are *p* and *b*; (*p*) poto, I drink, pâ and pî; pingo, I paint, pij and pinj; (*b*) pestis, a plague, bâdhâ.

P, when initial, can be followed only by *l* and *r* of all the consonants. Its euphonic insertion between *m* and *s*, in perfect and supine forms, has been already described. Its Greek correspondents are *π*, *τ*, *κ*, and perhaps *φ*. (*π*) palma, the hand, *παλάμη*. (*τ*) pavo, a peacock, *ταώς*. (*κ*) lupus, a wolf, *λύκος*.

P is interchangeable in Latin with *b*,† as scripsi,

* In German, and correspondingly in English, there are many instances of a change of the stem-vowels of verbs, to indicate distinctions of time: as,

Infin.	singen, to sing.	Imperf.	sang.	Past Part.	gesungen.
"	stehlen, to steal.	"	stahl.	" "	gestohlen.
"	sprechen, to speak.	"	sprach.	" "	gesprochen.
"	binden, to bind.	"	band.	" "	gebundên.

† So, L. apotheca (Gr. *ἀποθήκη* from *ἀποτίθημι*) becomes, *vice versa*, Fr. boutique.

perf. of scribo; with *v*, as opilio and ovilio,* a shepherd, from ovis, a sheep; and with *t*, as hospes and hostis, each having for their primary signification the sense of a stranger.

In the Oscan and Umbrian *p* often represents an original *k*, as Oscan pis for L. quis, Sk. ki-s, and so Oscan pod for L. quod, and popina for L. coquina. So cf. palumbes and columba.

P was as a general rule softened into the medial *b* at the end of a word when the final vowel was dropped: as,

LATIN.	GREEK.	SANSKRIT.
ab	ἀπό	apa
ob	ἐπί	upa
sub	ὑπό	upa.

P was sometimes inserted by epenthesis between *m* and a dental, for greater ease and strength of utterance, as in contempsi, emptus, promptus, and sumpsi, from contemnere, emere, promere, and sumere.

L. *p* becomes in the modern languages besides *p* also at various times *b*, *v*, and *f*: as (*b*) It. bolso (pulsus), and brobbrio (opprobrium); (*v*) Fr. chèvre (capra), and pauvre (pauper); (*f*) Fr. chef (caput). It sometimes suffers aphaeresis: as It. salmo (psalmus), and Fr. tisane (ptisana). When occurring before *t* it

* Cf. L. pauper and Fr. pauvre; and also Gm. vater and L. pater. The interchangeableness of the labials one with another occurs abundantly in the modern languages: as, in L. nepos, Fr. neveu, Gm. neffe, Eng. nephew.

is abundantly assimilated to it: as, It. atto, cattivo, and rotto (L. actus, captivus, and ruptus). In French *pt* before *ia* become *c*, as in Fr. noces (L. nuptiae) and nièce (neptia).

Q. *Q* originated in the Doric koppa (Ϙ) of the Cumaean alphabet. *Q* and *qu* represent Sk. *k*, *ch*, *p*, *ç*. (*k*) quis, who, ka-s; quatio, I shake, kvath, to agitate. (*ch*) coquo (for poquo), I cook, pach (cf. πέττω for πέκτω): quaero for quaeso, perf. quaesivi, chesht, to seek. (*p*) quinque, five, panchan (πέντε, πέγκε); and so, contrarily, *qu* reverts in the Wallachian sometimes to *p*, again as in patru (four), L. quatuor, and in optu (eight), L. octo. (*ç*) equus, a horse; açva-s.

Its correspondents in Greek are *π*, as sequor, I follow, ἕπομαι: and *τ*, as quis, who, τίς (for κις). With reference to the interchangeableness of *q*, or any other guttural, with *p*, or any other labial, in Sanskrit or Greek, compare with other examples previously cited, proximus (for propsimus); vixi (vivsi) and nix (nivs). So tabeo, I pine away, corresponds with τήκω and Fr. suivre with L. sequi.

Qu is not to be regarded as a full compound sound in Latin, as in German and English, where it has the sound of *kw*; but it had, as in French, little in most cases beyond the simple sound of *k*. The vowel *u* was added, simply to make it better capable of articulation; although in early Latin it was used without it (as

qis for quis). In early forms a similar combination of *u* with *g* occurred, as tinguo, unguo and urgueo, first forms of tingo, ungo and urgeo. So in French we find guérir, guider, etc.; and in English, guide, guard, etc.

Q in *qu*, before another *u* and also before *t*, becomes *c*; as secutus for sequutus (sequor) and secundus for sequundus. So is it with relictus from relinquo and coctus from coquo and concutio for conquatio and cujus, gen. of quis (for quojus). In one word, inquilinus for incolinus, a reverse change occurs; and in quum with its double form cum, we have two different spellings of the same word, yet with the same pronunciation by the Latins.

R. While the liquids, as their name indicates, although not vowels, are also not mutes but have an easy flowing approximation towards vocalization, by themselves alone; the liquid *r* is distinguished beyond the rest, for its vocal freeness of utterance. *R* had a much narrower range of combination with other consonants in Latin, than in Greek. Its equivalents are in Sk. *r*, *l*, and various consonantal combinations with *r*, as *pr*, *dr*, *sr*, *kr*: the original, initial consonant being lost in Latin.

(*r*) res, a thing, Sk. ra-s: rex, a king, Sk. râj: rodo, I gnaw, Sk. rad: rheda, a carriage, Sk. ratha-s.

(*l*) rumpo, to break, Sk. lup and lump.

(*pr*) re- and red-, back, Sk. prati.

(*dr*) racemus, a cluster of grapes, Sk. drâkshâ.

(*sr*) rivus, a brook (cf. ῥέω for σρέϝω), Sk. sru, to pour forth.

(*kr*) rideo, to laugh, Sk. krîda-s.

Before *s*, *r* sometimes suffers aphaeresis, as lepus for lepors (*o* being also euphonically changed to *u*); flos for flors, mus for murs: pulvis for pulvers; cinis for ciners; in which cases, *s* is the gender-sign. So hausi perf. of haurio is for haursi and haesi for haersi. But in such neuter forms as jus, corpus, foedus, etc., the *s* is to be analyzed as a substitute for *r*; and radical *r* is accordingly often changed to *s*, before nominal and adjective suffixes, as flosculus for florculus and corpusculum for corporculum, scelestus for scelertus and rusticus for rurticus: while before *t*, especially in supines, radical *r* often becomes *s*; as gestum for gertum (gero), questus for quertus (queror) and ustum (uro) for urtum.

R is frequently assimilated before *l* and *s*: as puella, for puerla for puerula; libellus for liberlus; and pellucidus for perlucidus: as also gessi for gersi (gero) and ussi (uro) for ursi.

After *r*, as after *l*, *c* and *g* disappear before *s* and *t*: as sparsus for spargsus, for spargtus, ursus for urcsus, for urctus (cf. Gr. ἄρκτος and Sk. ṛiksha-s); and tortus for torctus from torqueo.

R is sometimes inserted into words, by epenthesis, as in sero perf. sevi (Gr. σάω, Gm. saën) and in the

genitive plurals of nouns -arum, -orum, -erum for aüm, oüm, eüm, Gr. *αων*, etc. So brachium compares with Sk. bâhu-s and frango with bhanj.

R is often the representative of an original *s* in Latin; as ara, an altar, for asa; eram, I was, for esam, imperf. of sum, I am, for esumi, stem es; quorum for quosum (Sk. kâsâm); dirimo for disemo; diribeo for dishibeo; quaero for quaeso; generis, gen. of genus for genesis, gen. of stem genes (cf. Gr. *γένος*, gen. *γένεος* for *γένεσος*). So compare L. nasus and naris. The characteristic *r* of the passive voice in Latin represents an original *s* (the reflexive pronoun *se*). In German and English likewise *r* and *s* often interchange: as Gm. war, frieren, hase, eisen; Eng. *was, freeze, hare, iron.*

R is exceedingly movable by metathesis from its radical place in words belonging to various modern languages under the influence of subtle phonetic attractions, or for better euphonic effect: as in Sp. cralo (L. clarus) and fraguar (L. fabricare); Fr. brebis (L. vervex) and fromage (M. L. formaticus). It is exchanged in the Romanic languages, for *l*, *n* and *d*: as (*l*) It. celebro (L. cerebrum) and Sp. roble (L. robur) and carcel (carcer); (*n*) It. argine (agger); (*d*) as It. chiedere (quaerere) and proda (prora). *R* is also abundantly syncopated in the Romanic languages, as in Latin itself: as Sp. avieso (aversus) and traves (transversum).

S. *S* represents Sk. *s*, *ç*, *ch*, *sv*, *ksh*. (*s*) scando, to climb, skand. (*ç*) saccharum, sugar, çarkara. (*ch*) ob*scurus* (cf. *σκία*, *σκοιός* and *σκότος*), chhâyâ. (*sv*) soror for sosor, a sister, svasri and svasâr. (*ksh*) sipo, I cast away, kship.

The correspondents of *s* in Greek are the aspirate, as super and *ὕπερ*; *σ*, as studeo and *σπεύδω*.

In some cases *s* initial is found in roots wanting it in Greek, as scalpo and *γλύφω*, scruta and *γρύτη*; and, *vice versa*, it is not found in some roots where in Greek it does occur, as fallo and *σφάλλω*.

S is dropped in the nominative from the end of any stem, where it would otherwise be doubled, as, as (for ass) gen. assis and os (for oss) gen. ossis. It is also often dropped in the middle of compound words, as diduco, dimico, divello for disduco, etc.; and so weak was the sound of *s*, at the end of words, and likewise between two vowels, that in both instances it was frequently exchanged for *r*. That this interchange occurred early, is obvious from Cicero's statement, that L. Papirius Cursor was the first of his family named Papirius (B. C. 325): his ancestors being all named Papisii.

S had, from the first, a very faint sound in Latin, and so dropped off ere long from many case-endings: as, in the nom. sing. 1st declension masc. of such words as agricola, nauta, poeta, &c. (cf. Gr. *ναυτης* and *ποιήτης*); in the nom. sing. of the 2d, or *o*-declen-

sion, after *r* in the final syllable: as, vir and puer (for viros and pueros); in the gen. sing. of the 1st, 2d and 5th declensions, which originally ended in -is (as, a-is, o-is, and e-is, from which came afterwards *ae*, *i* and *ei*); and in the nom. pl. forms of the 1st and 2d declensions, which originally ended in -is (as, equae, for equaes, for equae-is, and equi, for equei, for eque-is). Of the same sort is the dropping of the 2d pers. sing. person-ending *s*, in the imperative mood, and in the person-ending -re, parallel with -ris, in the 2d pers. sing. pass. of the pres. imperf. and fut. indic., as in amaris or amare, and amabaris or amabare. Cf. also the double forms magis and mage, potis and pote.

For the interchange of *s* and *r*, see letter *r*.

S is assimilated before *f*: as, differo for disfero; and it assimilates to itself in many cases, a preceding *b*, *d*, *m*, *r*, *t*, as jussi (for jubsi), cessi (cedsi), pressi (premsi), gessi (gersi), confessus (for confetsus, for confettus).

S sometimes represents in Latin an original *d*, as esca and esculentus and est, he eats, from edo, I eat, for edca, etc. So in Greek ἐσθίω and fut. ἔδομαι compare; as also L. rosa and ῥόδον and Sk. madhya-s and μέσος.

The Latin *s* appears in the Romanic languages, not only as *s*, but also as *sci*, *x*, *c* and *z*: as (*sci*) It. scialiva (L. saliva); (*x*) Sp. xabon (L. sapo, saponis) and Fr. deux (L. duos); (*c*) It. cucire (consuere); (*z*) It.

zolfo and Sp. azufre (*a* being the Arab. art. al, the) from L. sulfur. So. Fr. chez and nez are for L. casa and nasus. A radical *s* is sometimes changed to *r*: as, It. orma (Gr. ὀσμή), and it is occasionally syncopated, as Fr. prêtre, for earlier prestre (L. presbyter). In Fr. coudre, to sew, for L. consuere, not only has *s* been dropped, but *d* has been inserted before *r*, to facilitate and strengthen its utterance. Before such combinations as *sc*, *sp* and *st*, initial, *e* is often inserted in Spanish and French, in order to give *s* a distinct and full syllabication by itself (see page 187 of this volume). In a few cases *s* initial was dropped from such combinations: as, Sp. pasmar and Fr. pâmer (from L. spasmus): so, Fr. tain, tin-foil, Eng. *tin*, is L. stannum.

T. At the end of words the vowel force of *t*, which is in itself naturally sharp and full, was in old Latin much weakened, so as in some cases to disappear wholly, and in others to be softened to *d*: thus *d* in is-tud, neuter of iste, stands for an original *t* (cf. Sk. sa, sâ, tat and Gr. ὁ, ἡ, το). So, the old abl. suffix, or case-sign *d* (afterwards dropped), was but the representative of an earlier *t*, as in the Sk. abl. case-ending: thus equo is for equod (Sk. açvat). That -nt final had but a feeble utterance is evident, from the frequent adoption of the weaker form in -ere for -erunt, in the 3d pers. pl. perf., as fecere for fecerunt,

in which *u* also is weakened to *e*. The Sanskrit equivalents of *t* are *t*, *st*, and in some few forms *sth*. (*t*) tendo, I extend, tan. (*st*) tono, I thunder, stan (cf. Στέντωρ, famous for his loud voice, Eng. *stentorian*). (*sth*) taurus, a bull, sthûra-s (cf. Sk. sthûla-s).

Its Greek correspondents are τ, and ϑ, as vestis, ἑσθής; pati, πάσχω, stem παθ, and latere, λανθάνω, stem λαθ.

T is assimilated to *s*, as quassi, perf. of quatio for quatsi, and missum for mitsum (for mittum). So also the superlative ending, is-simus, is for earlier is-timus (cf. Sk. superl. suffix—tama-s.) The normal form of the suffix is still preserved in op*timus*. Thus durissimus is for duristimus. In the same way the *t* of this characteristic ending is assimilated after *l* and *r* to to them, as in acerrimus and facillimus (for acertimus and facil-timus).

While *t* was in many supine and participial forms changed to *s*, as has been often shown already (as in celsus, falsus, pulsus, &c.), it was in many others retained, especially after *p*: as, altus, comptus, emptus, raptus, ruptus, &c.: the grounds of the alternative choice in the respective classes of words, it is difficult to determine. *T* is also often suppressed before *s*, as in the nominatives mors, mens, dos, for morts, ments, dots, and the perfects misi, sensi, for mitsi and sentsi. *T* becomes sometimes *d* in derived forms, as quadra

and quadraginta from quatuor, and so mendax, deceitful, from mentior, I lie.

In the middle of a word before two vowels the first of which is *i*, *t* was in the later period of the Latin language pronounced, as has been stated in another connection, with a sibilant sound, as is evident from the double spelling *ci* and *ti* used in such cases, as in nuntius and nuncius.

T had its weakest sounds at the end of words, and hence was sometimes dropped in Latin, as it always was in Greek.

Latin *t* becomes in the modern languages, beside *t* and *tt* (as It. tutto from L. totus), also *d*: as, Sp. emperador (L. imperator), and ciudad (L. civitas, stem civitat); and double *d*: as It. soddisfare (L. satisfacere). It is also sometimes dropped: as, Fr. delayer (L. dilatare) and frère (frater). L. *th* becomes sometimes *t*: as It. torso (L. thyrsus). L. *ti* becomes *zi*: as, It. grazia (L. gratia); or *c*: as Fr. grace. L. *st* becomes in Italian, *sci*: as, bescio (L. bestia); in Spanish, *x* or *j*: as, uxier and ujier (L. ostiarius, Eng. *usher*); and *z* as Sp. gozo (gustus), and rezar (recitare); while in French it becomes *ss*, as angoisse (L. angustia).

U and *V*. *U* is in Latin, as in Sanskrit, a firm strong vowel beyond what it is in Greek, and holds its place with much persistency. *U* is substituted in de-

rived forms in Latin for quite a variety of simple and compound vowels: as,

(1) for *a*: *diluvium* = dis+lavare, lit. to wash far and wide; and *desultari* = de+salire.

(2) for *o*: as, in the nom. forms in us and um of the 2d declension masc. and neuter. Thus dominus is for dominos, and antrum is for antrom (cf. Gr. ἄντρον).

(3) for *au*: as, in includo = in+claudo.

(4) for *oe* and *oi*: as, in punire from poena (cf. Gr. ποινή a ransom), and unus for archaic oinos.

(5) for *ou*: as in cunctus from conjunctus (thus: cojunctus, coünctus, cunctus), cf. for style of contraction L. contio (spelled ordinarily concio), an assembly, from co-ventio.

U represents Sk. *a*, *u*, *v* or *kv*, as: (*u*) sub, under (ὑπό), upa. (*kv*) ubi, where, for cubi, as in alicubi (alius+cubi, or ubi), kva.

U is sometimes hardened into its corresponding consonantal form *v*, as gavisus, perf. form of gaudeo. Sometimes it is shortened into *e* or *i*, as bacillus, dimin. of baculus (for bacululus); and so tabella (for tabulula) dimin. of tabula; and familia formed from famulus. Other vowels frequently change in derived forms to *u*, but *u* seldom changes to them, as in cultum sup. of colo; insulto and exsulto from salio, compounded with in and ex.

The equivalents of *v* in Sanskrit are *u*, *v*, *b*, *k*. (*u*) vacca, a cow, ukshan, an ox, from vah, to carry.

(*v*) veneror, I worship, van; via, a way, vah, to go. (*b*) valeo, I am strong, balam, force. (*k*) vermis, a worm for qvermis (cf. Gm. wurm and Eng. worm), Sk. kṛimi-s.

Latin *u* remains, if long, unchanged generally in Romanic derivatives. Short *u* commonly becomes *o* (as indeed long *u* sometimes does): as, It. omero, pioggia and piombo (L. humerus, pluvia and plumbum); *uo*: as, It. scuotere (excutere); and *ou*: as, Fr. ours (ursus) and goutte (gutta).

Its correspondents in Greek are the digamma *F*, as vinum (*οἶνος* for *Fοῖνος*): in Eng. word *fun* (Gm. wonne, the Gm. *w* being pronounced as soft Eng. *v*) we have an instance of a similar correspondence reversed; and *β*, as volo (*βούλομαι*).

V, sometimes called a half-vowel, is properly a dental labial, differing from *f*, only as being somewhat harder. The two sounds compare phonetically, as in English the two sounds of *th*, in think and rather, or bath and bathe: one being made by the breath, and the other by the voice. After a vowel and before a consonant, especially *t*, it changes often into *u*, as lautum for lavtum (lavo), nauta for navta; cautum for cavtum. And so also, vice versa, after a consonant and before a vowel or *t*, it changes into *u*, as docui for docvi for doce-fui, and solutum for solvtum. In some words *v* drops out before a consonant, and the previous vowel is lengthened, as votum, supine of voveo, for

vovtum (cf. veto for voto) and oblītus, part. of oblivis-cor, for oblivtus. *V* was frequently dropped between vowels, as in malo and nolo for mavolo and novolo, aetas for aevitas, and ditior for divitior. It readily dropped into *u* in contract forms, as in nunc for novumce (sc. tempus), prudens for providens. In a few cases it is changed, in combination with *s*, into a guttural, as vixi, victum for vivsi and vivtum, from vivo; and nix (for nivs) gen. nivis. In forms like jūvi, fōvi, mōvi, cāvi, etc., there is a contraction of the full original forms, which were juv-vi (juv- being the verb stem and -vi the tense-ending, composed of the tense characteristic *v* and the person-ending *i* for i-mi), and fŏv-vi, mov-vi, cav-vi. *V*, when occurring in a syllable which was afterwards contracted, changed to *u*, as neu for neve, seu for sive, nauta for navita.

L. *v* becomes in derived Romanic forms, besides *v* itself, also *b* and *bb*: as, It. corbo (corvus) and conobbi (cognovi); *f*: as, Fr. bref and nerf (brevis and nervus); and *gu*, as It. guastare and Fr. gâter (vastare), and It. guaina and Fr. gaîne (vagina). Before consonants it changes into *u* (cf. L. lautus from lavare): as, Fr. autruche (= L. avis struthio).

X. Its Sanskrit equivalents are *sh*, *ksh*: as (sh) to which it answers seldom: Sk. shash, six, L. sex; (*ksh*) Sk. aksha-s, L. axis (Gr. ἄξων), an axle-tree; and its Greek correspondents are *ξ*, and, in

proper names sometimes, *σ* and *σσ*: as sex, six, *ἕξ*: Ajax and *Αἴας*, Ulixes and *Ὀδυσσεύς*.

X represents, as a compound consonant, *cs*, *gs* and sometimes *vs*, *ps* and even *ts*, and *hs*, in Latin.

(*cs*) vox: (*gs*) rex: (*vs*) connixi perf. of conniveo for connivsi and fluxi perf. of fluo, for fluvsi: (*ps*) proximus, superlative of proprior, for propsimus: (*ts*) nixus for nitsus from nitor: (*hs*) traxi (perf. of traho) for trahsi.

In one word at least the use of *x* seems to be altogether arbitrary; senex, gen. senis. The author can think of no adequate analysis that will explain it, unless it be that of *a partial dissimilation.*

X in the preposition *ex* changes into *f* by assimilation before *f*, as effero, etc.

The change of *x* to *ss* or *sc* is noticeable in a few words, as lassus (for laxus) and lascivus (for laxivus).

In composition *x* was rejected before *d*, *m*, *n*, as in se-decim, semestris (= sex menses) and seni.

Y. This letter was not introduced until a late period into the Latin alphabet; and it was then confined to words borrowed from the Greek, in which *υ* had been previously used. As the Greek *υ* was in pronunciation the modern French *u*, its representation by *y* in Latin, in the middle of words, was very natural.

Z was borrowed from the Greek, and used only to denote foreign words. It had been rejected some 500 years before Cicero's day from the alphabet, as obsolete; but in his time was readopted and placed where it now stands, at the end of the alphabet. L. *z* is represented in the Romanic languages sometimes by *j*: as, Fr. jaloux, Eng. *jealous* (zelosus), and Fr. jujube (zizyphum). In the Fr. ladre, a leper (from Lazarus: cf. It. lazzero and lazzarone) the *s* of *z* (= ds) is dropped and only the *d* remains.

No one who has not undertaken to compass the whole subject of phonology, for himself, in its many internal elements and external relations; to subject its facts and difficulties to a thorough analysis of his own; and to adjust the results of his manifold investigations in all their separate and combined aspects into a harmonious scientific system, adequate to the wants of so great and so complicated a subject,—can have any just idea of the amount of earnest, varied and repeated thought and research required for its proper development. No study can in itself require more, if any other requires so much, of quick as well as of careful, well-trained habits of observation, improved and fortified by extended experience. No one will welcome more gladly than the author, the sound of another's blast, drill or hammer, among us, in these vast and but partially worked mines of scholarly exploration. His

own effort has been, to throw a true and strong light on matters hitherto lying out of the field of scholastic vision, in this country; and to him who shall give them a brighter and fuller illumination, no one shall shout with more gladness: All hail!

V.

COMPARATIVE ENGLISH ETYMOLOGY;

OR,

ENGLISH ETYMOLOGY, IN ITS COMPARATIVE ELEMENTS AND ASPECTS, ESPECIALLY ON ITS CLASSICAL SIDE,

WITH ILLUSTRATIVE EXAMPLES.

V.

COMPARATIVE ENGLISH ETYMOLOGY.

THERE is a great neglected science of etymology, awaiting, in a garnered wealth of silence, the day of its thorough exploration; when, under the skilful hands of those who shall gather together its blocks of quarried marble, from out of the rubbish amid which they now lie confused, it shall rise as if by magic into a grand structure of columnar and turreted beauty, to be the joy of every eye that shall gaze upon it. English, as now used, is, in the comprehension of even our educated men generally, but a mass of uninteresting, opaque, arbitrary conventionalisms; utterly destitute of any of those pictorial elements, which belong to language in its own true living forms. Modern words accordingly, which once were in themselves veritable thought-pictures, are now without inward light or outward coloring to most eyes; and are but mere skeleton-drawings, instead of being life-like sketches of the things which they represent.

Multitudes, from mere idle ignorance, imagine

that etymology is foredoomed in its very elements and essence to be, forever, but a mass at the best of elegant vagaries and fancied surprises; and that anything beyond the range, where the testimony of the eye or of the ear is readily decisive in its favor, must be all a matter of uncertain guess-work. But truth has here, as often elsewhere, a deeper significance than any of its mere superficial aspects would indicate.

As chemistry is not only a beautiful science by itself, but pours wonderful light also on geology, natural philosophy, and almost all the practical arts of life:— so, etymology, by its analyses and syntheses and its manifold beautiful evolution of the ideas enwrapped more or less deeply in words, as the very strength and beauty of their substance, gives large explanation, both in its exact definitions and in the elementary ideas still treasured in its brief expressive symbols, to the truths of theology, metaphysics, history and social experience, as well as to all the debatable elements of human inquiry and of human progress.

It is often said with truth, that "ideas rule the world," as also that men generally act to a surprising degree on the greatest questions of duty and interest, according to mere theory; but might it not be declared also quite as positively, that after all words themselves rule mankind? The widely expanded and ever newly expanding power of a mistake, contained in the single word of some creed or dogma or dictum, is certainly

one of the greatest of all marvels in the history of human opinions.* Words acquire by long use a potency that is almost inexplicable, and retain their hold, as descriptive of human rights in law or of human interests in religion, upon the minds of generations that have long ceased to use them in the ordinary currency of social intercourse. Thus words come to be regarded as sacred in themselves, when their function for the ordinary purposes of life has ceased. What scholar does not for this reason feel that, however much he may himself desire it, or however great the boon would be to the mass of thoughtful Christian readers, there cannot be attempted with success, for the present at least, any new translation of the Scriptures into our language. And so, who can justly expect that the advancing light of human faith will suffice, for a long time in the future, to expel from the church any of the set phrases, so valued now for their antiquity, that have been used for ages in describing the great doctrines of revelation, however imperfect may have been the vision,

* Stanley's words (Eastern Church, p. 228) about the doctrine of the "Homöousion" in ancient times are worth quoting here. "It was one of those remarkable words which creep into the language of philosophy and theology, and then suddenly acquire a permanent hold on the minds of men, 'Predestination,' 'Original Sin,' 'Prevenient Grace,' 'Atonement.' There is an interest attaching to the birth, the growth, the dominion of words like these, almost like that which attaches to the birth and growth and dominion of great men or great institutions. The history of the word is full of strange vicissitudes."

at so much earlier a period, of those who contrived them; or however hastily or selfishly dogmatical * their spirit. Many of the greatest differences, controversies and litigations of the world have been mere wars of words. Indeed, while the question is not yet settled, and is not likely soon to be to universal satisfaction, whether men always by necessity think in words, or can and do think swiftly and joyously without them,—it is manifest enough that words mean things to such a degree, that most persons accept them as such. The remark of Farrar, a recent English writer on "the origin of language," is as beautiful as it is true: "When two men converse, their words are but an instrument; the speaker is descending from thoughts to words, the listener rising from words to thoughts." Whewell also, in his "History of the Inductive Sciences," well observes that "language is not only the instrument of thought, but likewise the nutriment of

* Of how many of the foistings of human arrogance, or at least of human weakness, into the pure text of Christian truth, as furnished from above, must something very similar be said, if the facts were told just as they are, to what Alford so justly says of the Received Text of the Greek Testament (which is that of the second Elzevir edition, founded on the third edition of Robert Stephens, which was itself founded on the fifth edition of Erasmus). "Erasmus," he says, "besides committing numerous inaccuracies, tampered with the readings of the very few manuscripts which he collected; and Stephens's work appears to have been done with levity and carelessness." The human element, although a very "constant quantity" in all dogmatics, is yet a very weak one in itself.

thought." Whoever accordingly succeeds in turning attention to the concealed riches embosomed in the study of words; and so, much more, any one who carefully explores himself its mines of wonder, and furnishes to others the results of wide and true research in all their varied utility and beauty, is so far a benefactor to the great community of thoughtful minds; as, in enlarging to any one the means for greater facility and power of expression, he adds so much stimulus and strength to the exercise and habit of thinking itself.

The main object of this Essay, especially of the Synopsis with which it concludes, is to show as conspicuously as possible the classical elements of English etymology: with the hope that some may thus come to see in a new light the lexical wealth of our mother-tongue, and be allured to enter with gladness upon the wide and inviting field of study here opened before them.

The leading ideas which we would detail to the reader on this subject are expressed in the following comprehensive analysis:

I. Some of the applications of general philology to the study of English Etymology.

II. First principles and facts of leading interest, in the study of words themselves.

III. Specific facts particularizing English etymology as such.

The science of etymology is in itself, although so little developed as yet in its full proportions, one of the higher forms of inductive philosophy; requiring for its true and complete elaboration, not only a large and careful gathering of facts, but also their subordination to the most exact criticism. The elements and principles of analogical investigation, in its most scholarly forms and degrees, have here full scope and sweep.

What then are—

I. The applications of general philology to English etymology.

1st. The English is one of the Teutonic family of the Indo-European languages. In respect to this branch of languages, which is large and noble both in itself and in its varied literature, Danish, Dutch, German and English,—as the spirit of art is the all-animating genius of the Greek and that of law, authority and mechanism pervades the Latin, as its inward life,—the one great ever-present element of its distinctive vitality is the spirit of individual freedom in it, that, like a living presence, has penetrated and everywhere illuminated, not only its literature, but, by a grand reactive influence, the language itself; as, first of all, the hearts of those who have spoken it, as their mother-tongue.

2d. Grammatical identity is the basis of all linguistic analysis. According to their grammar, which is in fact their inward osseous structure, all languages

are readily classified into distinct determinate families. The English is very largely Latin in its vocabulary, but not at all in its grammar. Its outward order of architecture is therefore specifically German, although its inward furnishings are of various sorts beside German, although chiefly Latin.

3d. The earlier grammatical elements of lingual structure and development were more numerous and minute than in the later derived languages. The tendency in the onward progression of lingual forms is always from the complicated to the simple. The style of changes that language has undergone from the past to the present will be understood at a glance, by the statement of the mutual alternation of its two great elements in the ancient and recent forms of language. Anciently, grammar was rich in forms, and lexicography poor; while recently grammar is poor in them and lexicography rich; not only in respect to the absolute volume of its vocabulary, but also in its multiplied resources for expressing the most minute and subtle relations and articulations of thought.

4th. Since Indo-European philology is in itself a system of high, philosophical, verbal analysis; its relations as such to English are as definite,* and practical

* How true the remark made in the Zeitsch. zur Sprachforschung Vol. II. p. 241, that "a priori theories have never furthered science, but sometimes kept it back an hundred years." What is wanted is facts! facts! All true philology rests on these; and the wonder is,

in their results, as those of chemical analysis to the forms of vegetable and animal life, or those of mathematical analysis to the abstractions of arithmetic or geometry. But in English that analysis is applicable rather to outward derivation chiefly, than, as in the classical languages, to the distinct elements of inward structure also. The genetic rather than the progressive and pathological history of forms is here the one chief element of etymological interest; and phonology, which is so large a solvent of difficulties in the ancient languages, has here far less definite scope and function, and cannot be reduced to any scientific treatment by itself, on account of its small action on the language in any determinate manner. No such analysis for example can be traced in English as in the verb-forms of Greek and Latin: as

	Augment.	Verb-Stem.	Tense-Characteristic.	Mood-Vowel.	Person-Ending.	Union-Vowel.	Voice: (Passive or Middle).
Greek,	ἐ	βουλευ	σ	α	ντ		ο
Latin,		ama	ba		nt	u	r.

The separate elements of original grammatical forms have been wonderfully borne away in English. In the person-endings of verbs, the obliteration of the primordial elements of verbal declension, mi, si, ti, mus, tis, nti (I, thou, he, etc.), is very

that the facts are themselves on the one hand, so multitudinous and manifest, and that, on the other, they have lain so long, in such unthought-of concealment.

marked. In Greek we find them, with few changes, variously defined in the verbs ending in *-ω* and *-μι* alike, and in both the present and preterite tenses, and especially of the passive voice; and in Latin they appear with wonderful distinctness, especially in the imperfect tenses. But how greatly have they disappeared in German and English! The only remaining traces left of them in English occur in the endings of the second and third persons singular of verbs in which the original endings *si* and *ti* have become *st* and *th*, as in the forms, thou lovest, he loveth. The ending *th*, of the third person, has become also interchangeably *s*, in more recent use; as in the double forms, new and old, of the third person present active of all verbs, as doth and does, loveth and loves: which change of *th* to *s* is like that of the change of the ending *τι* to *σι* in the third pers. sing. present of verbs in *-μι*: thus, *δίδωσι* is for the earlier form *δίδωτι*, he gives. So too in the possessive case, the only one of the separate original eight cases of the noun which is found in English, and the most important case-form in itself of any language, we have in the case-sign *s* not only a genuine, but also a beautiful, relic of the same characteristic mark of the genitive in the ancient classical languages. The suffix *s* in the word friend's, possessive case of friend, is exactly the same as in the corresponding genitive form freundes in German, or as in the genitive *σοφία-ς* of Greek and sermo-n-is of Latin. There is moreover no

such apparatus of tense-systems outwardly, as there is no such genius for tense-organism inwardly, in any of the modern languages, as in the ancient; although in the French and Spanish, auxiliaries are used much less than in German and English; and in respect to verb-forms, as to person-endings, these languages are constructed very obviously after the fixed models of their parent Latin tongue. In English, as we have abandoned separate case-forms, for prepositions, so have we separate tense-forms also, for auxiliary verbs. Contingent and conceptional ideas, or the forms of subjunctive modality, are expressed in English by an abundant variety of conjunctions, and therefore with great versatility and exactness, compared with the system of separate distinct moods for their expression, as in Greek and Latin.

5th. The alphabetic symbols of all languages are in every case of one common Phoenician origin. The first step in the evolution of alphabetic characters was that simple step, which so many rude tribes in all ages have taken, but have never left behind them for one above it: that of a picture in outline, more or less exact in itself, and more or less filled up in detail, by different people according to the breadth and strength of their ideas. The next step onward towards the invention of the alphabet was that of shortening-in the picture, so as to make it in effect but an abbreviated symbol, rather than as at first a pictorial image. Thus

the Hebrew, or rather Phoenician, א, aleph, which means *an ox,* is a symbol of that animal; in which we have certainly, beside the merit of brevity and simplicity, an ingenious combination of the horns of the animal with the plane of his structure, and, that, according to his general habit when erect, prone towards the ground. So in the letter ב, bēth, *a house,* we have the most compact possible symbol of a house, containing the four elementary ideas of it, as a piece of architecture : a base, an upright support, a covering, and an entrance within. The letter ג, gīmel, *a camel,* presents even in its little form the images in compact union of the neck and head, the upright form and the supporting feet of this animal. In dâleth, ד, *a door,** nothing more could be added to the symbol to advantage that would not confound it with bēth, ב. Hē, ה, is plainly *a window,* as its name indicates, and is even left open in the symbol, at one side, to represent its freedom of motion. Vâu, ו, *a hook,* and zayin, ז, *a weapon,* are strictly pictorial. Chēth, ח, *a fence,* presents not only post and rail, but even the jutting cap in full view. So, ayin, ע, *the eye,* and pē, פ, *the mouth,* viewed as placed horizontally, are noticeably imitative of their sense ; as is shin, ש, *a tooth,* standing as it does. The same mechanical analysis might be applied to each of the letters of the Phoenician alphabet, seriatim. The

* The Greek delta, Δ, is a tent-door in form.

last and successful step in the invention of alphabetic letters, and in itself the greatest stride of all towards the consummation of this noblest of all human inventions, was that of making the abbreviated symbol when obtained, representative, not of the material objects themselves for which they were at first designed, as a sort of system of short-hand pictures, but of the individual sounds and letters used to denote them.

II. First principles, and facts of leading interest, in the study of words themselves.

1st. Words are in no language in any case, however strong the seeming, mere arbitrary symbols of thought.

There is no real contingency in matters of human speech, any more than anywhere else in the wide realm of causation, divine or human; but only what is apparently such, from our ignorance of instrumental causes; as we speak of apparent motion, in common parlance, as real, respecting the heavenly bodies. Each word has had not only a distinct designed origination somewhere in the past, but also a sufficient reason for it, in some specific use that it was to answer: as truly as each one of the various "dramatis personae" of a tragedy is purposely introduced, for the sake of the part that he is to fill in the development of the grand whole; or, as every portion of a complicated machine answers some intended service in the production of the final result, for which it is all employed. The tendency

is in practice indeed uniform, if not resistless, for words to become altogether conventional and mechanical in their general use. Language is in itself an imitative art, and goes down, by as necessary laws of sequence and inheritance, from one generation to another, as men themselves; and mankind generally, moreover, are far more interested in results than in processes; or, in utilities and practicalities, than in the philosophy of them.

2d. A given part of every word, variously called its root, stem, base, or crude form, contains all its absolute sense as such; and whatever other accretions are formed upon it, in the shape of prefixes or suffixes, or composite elements of any sort, have come there, as a purposed increase or modification of that fixed signification. Such after-growths upon the simple elementary constitution of words are not parasitical or accidental, but are the determinate results of determinate wants, in their use and growth.

The wonder is that in our various modern languages they are, while at such a vast historic distance from the "primas rerum origines," no greater and no more.

3d. Mutilations of original word-forms are to be everywhere expected, if not indeed assumed as an almost historical necessity, in the transmigrations of words from age to age and from one language to another. The wear of time shows itself on words as on

things; and there is besides an ever-present tendency in all departments of human experience to take, without asking or giving any reason for it, the shortest route to any desired result, and in every way possible to save needless labor. Human nature is inherently practical in its impulses.

4th. Each word, in order to be put in its right etymological attitude, must be set in full correlation with other cognate words, not only in the same language but also in the various kindred languages. The appointed Law of the Universe, and of all things in it, is the law to each thing of complete individual harmony with itself and, if right in its state and true in its action, of universal harmony also with all things besides. Harmony has no more scope or worth in music, than in art, science, society, language and religion.

The almost universal instinct of biographers to place the subjects of their sketches amid those family surroundings, as in a clear harmonious setting for the better display of their characters and fortunes, under the influence of which they became what they really were, is both practically and philosophically a true one. Each individual man is stamped, inwardly as well as outwardly, with strong hereditary aspects; but the same energetic inter-play of determinate influences from one class, family or generation of words upon another, is apparent, as among the different tribes and families of men. Words must be studied in their

many correlations, like the scattered facts and elements of any of the natural sciences, or the mutually connected doctrines of theology, or the several parts of a full-sounding harmony. They are thus correlated, not only in one language compared with another, but in each separate language also by itself; so that they not only grow in clusters from one parent stem; but also, as often in nature, growths of the most opposite character are frequently found united in a common vitality. Words fix themselves in constellated groups, like the stars themselves: they shoot out from a common centre, like crystals overlying each other and reflecting light one to the other in endless beauty: they grow in masses like trees in the forest, and greatly affect by their height and breadth each other's progressive fulness.

5th. The etymology of a word decides its real radical signification, as an absolute historical fact. Specific *usus loquendi* is indeed the proper rule for the interpretation of given words and phrases; but that "usus loquendi" is itself amenable to definite canons of verbal criticism, in the form of clear, decisive, etymological facts and principles. While there is but little opportunity for improving, with acceptance to persons of critical scholarly taste, the orthography of English words, and while, whatever alterations may be made, should be those, for etymological reasons, involving as close a return as possible to original forms,

instead of any such iconoclastic processes as some have sought to initiate,—there is abundant scope for a large reformatory improvement of the natural derivations, and consequent natural definitions of words in English lexicography.

6th. No two separate words, whether from the same or different roots, however alike in their general sense, or in any of their specific uses, are yet precisely alike in their entire signification, so that one can be substituted in each and every case for the other. From this remark some half dozen technical words, like dictionary and lexicon, circumference and periphery, circumlocution and periphrasis, supposition and hypothesis, which, one from the Latin and the other from the Greek, have come in scholarly usage to be interchanged one with the other, since they contain respectively the same analytic and metaphorical ideas in them, must be excepted.* The statement made however, with these exceptions, is as true as it is sweeping, and can be verified to any extent whatever, at one's leisure, of mingled conviction and humor.†

* Such etymological synonyms as *congregational* (=L. con+grex, a flocking together) and *ecclesiastical* (Gr. ἐκκλησία, an assembly, as being *called forth from* ordinary pursuits, or, the company of others) are a shade less precise equivalents one to the other by the difference of idea in the fundamental basis of their respective forms. *Period* (περίοδος) and *circuit* (L. circuitus=circum+ire) while of the same etymology for sense respectively, have come to be used with a very diverse signification.

† The author would suggest, for the reader's self-amusement in

As our language is, in its very elementary constitution, the full round blended union of two wholly distinct hemispheres of lingual development, Anglo-Saxon and Norman-Latin; many synonyms, with the modification above expressed, occur in it, from the self-retentive power, or tenacity of life, possessed by great numbers of kindred words in each of the component languages. They are such as hate and despise, liberty and freedom, love and charity, understanding and intelligence, strength and power; and they serve greatly to enrich our facilities for varied and precise expression. So also in some cases we obtain through the French and Latin two separate adjectives, synonymous, in general, as in their origin and fundamental sense; but descriptive, in particular, one of the inward or subjective relations of the word, and the other, of its outward objective or formal aspects: as from L. lex, Fr. loi, the words *legal* and *loyal*, and from L. rex, Fr. roi, *regal* and *royal*.

7th. The same word will readily take upon itself different variations and shades of its fundamental meaning, according to the different classes of minds that use it, or the different ages or periods of civiliza-

such a way, the following familiar synonyms as specimens: see and perceive; think and reflect; know and understand; seize and grasp; give and bestow; escape and run away; sick and diseased; speak and talk; change and alter; act and do; ask and request; live and exist; dare and venture; shout and halloo; keep and preserve; diffuse and spread.

tion in which it is found in common use. As the human face and form, while in their great aspects always grandly human, are yet so impressible to climatic, local and personal influences as to be able to bear, at one and the same time with their proper generic qualities, all the specific diversities of national, family and individual characteristics; or, still again, as the hard bony skull indeed accommodates itself to the size and growth of the soft brain within:—so, language, although fixed and rigid in its forms, yet agrees, in its outward capacities of sense and use, with the wants of the ever growing public mind that works consciously and actively within its living bands.

8th. As different words are often alike in outward form, a supposed identity of derivation may be arrived at by a guess, which is yet utterly unsubstantial. This style of etymologizing has been much practised by random strollers in the field of etymology, who have thereby brought the real truths and riches of this great but yet undeveloped science into much disfavor. A seeming resemblance of bases, however minute, is not enough to establish an actual derivation or correspondence. Phonetic analogies and discordances make strongly for or against alleged connections of words. Minor correspondences also in specific, derived forms from the same base are greatly helpful to the same result; and, in the case of English words derived from the Latin, much determinate light is often obtain-

able from intermediate forms in the other modern tongues.

9th. Some words in every language, and they are absolutely if not relatively many, cannot be traced to any satisfactory derivation.

They are isolated in their own existence, without any of those accompaniments of connected forms which enable one to resolve them satisfactorily to their primal condition. The wonder is, not that they are so many but so few; when we remember, that no one, of all the millions that have used these words in the past, has had any direct purpose to preserve them or their history for critical inspection. Literature, however conveyed from one generation to another, and particularly the printed page, have been the great preservers of words, especially as used by the more educated and considerate minds of the day. But on how few words, since the common affairs of life come so little within the pale of literary art or endeavor, has their preserving power been exerted in the ancient languages. Exact criticism and careful scholarship have passed very few of the world's mental products in the past through their scales, and under their measuring-rod, to our eyes.

10th. Words are always, of course, by necessity as such retrospective in their bearings, and conservative of the results and influences of the past; instead of being at all anticipative, or prospective, in their signification.

They are not in themselves prophetic but historical. As they are the coins that were used in the exchanges of preceding generations, they are representative of course of what has been, instead of what is agoing to be; and, as the human mind grows from age to age and human wants multiply, they must yield to the strain of new uses; or, rather, like the skin which expands or contracts according to the fulness or leanness of the body which it covers, language is in itself elastic, and dilates or contracts in the dimensions of its use and sense, just as necessity requires.

11th. As the senses are the inlets of knowledge, and sensation is preliminary to speculation, and the physical always anticipates the intellectual and the spiritual, in the order of development:—so, all those words, which form in fact the great mass of language, that describe the estimates, wants, acts and states of the human mind, are in themselves figurative and pictorial in their sense. Language therefore, which to us moderns appears at first sight so unadorned, and indeed quite arbitrary in its elements, is yet full of concealed and also partially obliterated pictures. It is, in other words, metaphorical and so, poetical, to a vastly greater extent than it is philosophical in its elements; which yet is now its more leading form of manifestation.

12th. As words are the symbols of things, and things themselves are full of multiform analogies; so,

the words that represent them are and must be full of irrepressible tendencies to the expression of analogical ideas and impressions. The ultimate words accordingly of a language have a sort of ganglionic vitality and value in them, and show at every point an ever-active tendency to burst forth into continually new forms of life.

And the same word also, in instances almost without number, shows in itself a ready convertibility to a great number of secondary related senses.

A comprehensive and analytic investigation into "the secondary senses of words" would open to any critical, well-stored and earnest scholarly mind a vast fund of pleasing and profitable facts and ideas.

13th. Words, like vegetable and animal organisms, are in perpetual processes of change, or, of growth and decadence.

Words pine away and die as truly as men themselves or books. Many whole languages have disappeared in other days, as in every language many words are perpetually losing their vitality, like Autumn leaves that have fulfilled their use, and, when their "occupation is gone," drop useless to the ground themselves. As the characteristic qualities and activities of each age and nation are overlaid by those of the better one succeeding and supplanting it: so, the forms of words, as of outer life, that met the wants and tastes of one generation, do not express the ideas and desires of an-

other. The greatest preservative, antiseptic influence that can be secured for a word is its use in works of standard literature.

But books also have their "day and generation" as well as men; and that "one cometh and another goeth" is as true of them as of men themselves. The life of a book, so to speak, is now confined to a short and increasingly shorter term of years.

14th. Great, silent, yet determinative, laws of criticism, and so, of general acceptance or condemnation, are ever at work upon words, deciding their position among mankind at large, as if before a court without any appeal.

Their action is certain, although undefinable to our vision, like the seemingly blind laws of the weather; which yet, however multiplied in their sources or subtle in their action, rule infallibly, not only the questions of human labor and of human harvests, but also to a great extent those of human health, power and enjoyment.

15th. As the spelling of words is manifestly designed to represent to the eye their real sound to the ear; the number of silent letters in the present forms of any language is a striking index of the greatness of the changes wrought upon the substance and volume of those forms by time.

16th. The osseous fabric, or elementary structure, of words consists in their consonantal parts; and the

vowels are but the needful filling-up of their framework. Changes and obliterations in the vowel-elements of words are therefore much more frequent, than in the consonantal.

17th. The revealing power of language, as a sure medium of historical interpretation, is one of its most striking peculiarities. We see plainly each nation as it is, or has been, for aim and effort, for spirit and achievement, for power and progress, in the intellectual rush, or tramp, or pace of its words and phrases, as well as, in clear and full distinctness, each different age in every nation, according to its varying moods of energy and aspiration. The Greek is full of deep aesthetic elements, as were the people that spoke it: the Latin, of martial pomp and of the busy stir of wakeful, systematic, active life: the French, of sprightly glancing turns of thought and of much sweet honied phrase; the German, of dreamy revery indeed, but also, and far more, of the rich and tender satisfactions of beauty; and the English, of all large, full-freighted stores of free thought and divine truth, and of large sympathy with human rights and human interests.

18th. Climatic influences, direct and indirect, which are ever also at work in modifying more or less the living languages of the world, have very decisively modified all languages in the past; and more then than now, as there was less social intercourse then, to make their forms of speech trite and fixed; and the influences

of a more narrow and incomplete literature than ours were also less decisive, in the same direction, in respect to both the phonetic and dynamic qualities of words. Even in the same language, at the same period of its development, whether early or late, physical individualities of soil, climate and occupation have always sufficed to distinguish, more or less distinctly, according to various geographical divisions, different dialects one from the other. The impressibility of language to external influence of all kinds is one of its most remarkable facts; as well as its wonderful reflex power, in imaging to view the local and historical, as well as also both the inward and outward, peculiarities of those who speak it.

19th. Nowhere is the fact of an "imperium in imperio" more manifest than in language. Not only has every science, art, trade, and employment its own technics, inside of the general sweep and circuit of every language; but the various classes of society have their different circulating media of words and phrases, down to the most unfashionable portions of it, whose slang-language advertises their rudeness wherever they go. Thus scholars, lawyers, merchants, farmers, mechanics, miners, sailors, all, have their own separate dialect of words and phrases.

There are also large sections of every language, from which no one man, in whatever employment, ever takes a word for use, any more than if it were an

utterly foreign language; and even of the common stock of unprofessional words, which constitute the great average staple of any language, the difference of use among men of the higher and lower forms is quite remarkable. As the poorer classes in society do not partake of the dainties of the market; and the world's rich garniture of fruits and flowers is practically not at all for them: so, they pass by unused, because unnecessary to them, all the higher and better portions of their mother-tongue.

20th. The facility and certainty with which words, having in themselves a broad capacity of sense, can be permanently specialized to a confined contracted use, is a very noticeable point in the natural history of words.

All technics, doctrinal, scientific, legal and professional, have been formed out of such material in such a way. As a few simple specimens from a great abundance of this sort, take the following: a *congress* (L. congressus=con+gradi, lit. to come together) means properly any assembly, as does also *synod* (Gr. *συνόδος*), lit. a gathering together on or by the same way: a *minister* is in Latin (cf. minor and minimus) any servant, as a *deacon* is in Greek (*διάκονος*); a *presbyter* (*πρεσβύτερος*) is literally an older person, as is also a *senator* (L. senex), and the ecclesiastical word *elder* (Gm. älter, comp. of alt, old, L. altus); and *a priest* is also etymologically but an elder, being but a contracted form of *πρεσβύτερος* (Gm. priester, Fr. prêtre,

originally prestre; It. prete; Sp. preste); so too an alderman is but an older man.

The contractile and elastic power of the same word also is one of the remarkable features of human language everywhere. Words sweep at once, at the will of him who uses them, through outer or inner circles of signification, or over fuller and narrower areas of sense. To the hearer or reader the context denotes the range of their use, at all times. Thus: the word *cause* may mean a reason, or, an object of personal interest, or an efficient producer: *matter* may mean the substance of anything, physical substance in general, pus, and any source of pain or trouble: the word *church* may be narrowed down from the company of the redeemed on earth and in heaven to those on earth alone, or to a particular denomination of them, or to a local collection of them, or even to the building in which they meet. So the phrase "the kingdom of God" may mean *personal piety*, as "the kingdom of God is within you"; or, *the visible church*, as "the kingdom of God shall be taken from you"; or *Christ's headship over it*, as "of his kingdom there shall be no end"; or, *the final triumph of the gospel on earth*, as, "thy kingdom come!"; or, *Heaven*, as, "come, ye blessed of my Father, into the kingdom prepared for you, etc." The sifting out of the true sense from such a variety of possible ones in any case belongs to the province of critical exegesis.

21st. Onomatopoetic words, or those that are formed in imitation of some sound or set of sounds in nature, occur in all languages, and are quite as apt to be indigenous in them as to be derived.

They are of quite a variety of classes, such as the following:

(1) Those indicating the sound described:

§ 1. In general: as, in L. susurro, I whisper, and in Eng. *boom*, *buzz*, *cackle*, *caw*, *cough* and *hiccough*, *drum*, *gobble*, *growl*, *hiss*, *hum*, *quack;* and also *craunch*, *chuckle*, *giggle*, *halloo*, *lull*, *mumble*, *patter*, *rustle*, *shout*, *tinkle*, *whiz*, *whirr;* and *spue* and *spit* (Gr. πτύειν, L. spuere, Gm. speien).

§ 2. Utterances of pain: as, *groan*, *howl*, *roar*, *scream*, *screech*, *shriek*, *squeal*, *wail*, *wheeze*, *whine*, *yelp* and *yell*.

§ 3. Names of animals accordant with their note, or cry: as, *cuckoo* (Sk. kôkila-s, Gr. κόκκυξ, L. cuculus, Gm. kukuk); *owl* (L. ulula, Gm. eule).

(2) Those indicating sudden or startling motion, or excitement, as, *dash*, *flash*, *gash*, *gnash*, *rash*, *smash*, *splash;* so, *crack* and *crackle*, *hack* and *haggle*, *smack* and *whack*, and *gasp*, *clasp* and *rasp*.

(3) Those descriptive of a general mixing up of things together, to whatever sense the fact is addressed: as, *huddle*, *muddle*, *puddle*, *fuddle;* *babble* and *drabble*, and *gabble*.

(4) The nasal words: as, *nose*, *nasal*, *noose*, *snarl*,

sneer, sneeze, snicker, snore, snort, snout, snot, snooze, snub, snaffles, snivel, sniff, snuff and *snuffle;* as also *smirk* and *smell,* and *neigh* (L. hinnire).

22d. The self-defining power of words in English is as remarkable, in the light of recent etymological research, and as useful, as in any of the more primitive languages. The amount of interest to be found, in the proper study of this element in Greek and Latin, is far beyond any general appreciation of it. Thus: *cash* (L. capsa, a chest; Fr. caisse, a chest and cash; Sp. caja, and Gm. casse, each of the same double sense as Fr. caisse) was something hidden carefully from view when the word was first adopted for the thing. Cf. the word coffer, as in the phrase "the coffers of the rich" (Fr. coffre, It. cofano, Gr. *κόφινος,* a box, Eng. coffin).

A *comrade* (Fr. camarade, Sp. camarada, from L. camera, a room or *chamber*) is lit. the same as a *room*-mate; while a *companion* (Fr. compagnon, It. compagno, M. L. compaganus) is lit. one who belongs to the same district (=cum+pagus) with us, like our phrase, a fellow-townsman. A *colporteur* is not etymologically, as is often said, one who bears around wares in a *basket,* but "on his neck" by a strap (Fr. colporteur=L. e collo portare). The *cricket* is an insect of *shrill* note (Gr. *κρίζειν* and *κρίκειν,* to screech, Fr. criquer). *Crape* is crisped in its very etymology (L. crispus, Fr. crêpe, Eng. crape). A *pet* (Fr. petit,

small) is one treated as an *inferior*, in the very meaning of the word; and in the pleasing, though so commonly unanalyzed, self-flattery of the act of thus patronizing others, lies the charm which many find in "petting" some relative or neighbor, who is often no less victimized morally, than uncomplimented intellectually, by the act. Men generally like the company of equals or inferiors, rather than superiors, not indeed for purposes of ambition but of comfort; as the mass relish beauty—one fundamental element of which is sufficient relative littleness to leave them conscious masters of the scene—far more than grandeur and sublimity, the ruling sentiment of which is an overawed sense of their own individual incapacity to stretch out their natures to the vastness that is before them.

Pay (L. pacare, to pacify, Sp. pagar, Fr. payer) reminds us strongly of the urgency of men to have their debts or dues rendered to them; this is the only way to *satisfy* them, the word says. *Hut* (Gm. hütte) and *hat* (Gm. hut) and *hide* (Gm. haut), all agree in the common idea of being a covering, and are all from one common root (Gm. hüten, to cover, Gr. κεύθειν with which cf. σκῦτος and κύτος and L. cutis). A *pearl* (L. pirula, dim. of pirus, a pear) is a little pear in shape. *Fangs* and *fingers* are seizers (from Gm. fangen, fing, etc., to catch). A *hinge* (Gm. hangen, hing, etc., to hang) is a contrivance for hanging a door. A *hilt* of a sword, like a *halter* (from Gm. halten, hielt,

etc., to hold) is a holding place as this is a holding thing. A *fashion* (L. factio, from facio, to do, Fr. façon) is the general way of doing things. *Treasure* (Fr. trésor, L. thesaurus, Gr. θησαυρός, from τίθημι, to place aside, and αὖρον, gold), is wealth garnered for future use. A *garnet* is a shining *grain*, as *granate* is a rock full of grains, and a *pome-granate* (pomum granatum) is an apple full of the same; and a *spider* (for spin-der) is a *spinning* insect (Gm. spinne) being of the same radication as *spindle*. A *financier* (from L. finis) is one who makes *ends* meet. Anything *brilliant* shines like the *beryl* (It. brillare, Fr. briller); a *glacier* is as clear and smooth as *ice* (Fr. glacier, L. glacies, Fr. glace); an *asp* (Gr. ἀσπίς, a shield) resembles, when curled up, a shield; its head lying in the centre, like a boss. Examples of such words in common use, that define themselves in their own etymology, might be endlessly multiplied. The foregoing have been selected for their commonness; with the design, that the implication which they bear with them should be seen and felt as real;—that, if such words carry their own sense distinctly within them, however latent at first sight to the common eye, so do, much more, most of those higher words, which pertain to the more important elements of human experience and of the mutual intercourse of men.

23d. Words are in themselves the most permanent of all human records and relics.

Homer often calls words, and well, "winged words." They are winged and, much as they fly through many storms and changes from one land and age to another, their wings are seldom much broken. As language is one of the chief imitative arts; and as the growth of the public mind of the world has been hitherto slow in the mass; and as reverence for the past is an instinct that nowhere, except in religious forms, has a stronger hold on mankind at large, than in respect to both words themselves and set forms of words also: it is manifest that we should naturally expect to find language a firm vehicle for the sure conveyance of ideas, traditions, laws, customs and historic facts and memorials, unimpaired from one generation to another. Horace said rightly, as all time since has shown, of the power of his written verse to perpetuate his memory: "exegi monumentum aere perennius." "I have wrought out a monument more lasting than brass." What a petty fragment of all the glorious magnificence of Greece could we find anywhere in the world, if all the "in memoriam" records of the thoughts and deeds of her great men had perished from the eyes and hearts of mankind!

But such thoughts alone do not express the full scope of the general statement, which they are adduced to illustrate. It is also true, that, in the very fabric of a language itself, aside from any and all forms of literature inwrought into its substance, there is in the

texture of its elements, as such, a wonderful self-perpetuating power of continued identity; preserving with itself all the influences stamped upon it, in whatever way, by the myriads that have breathed their thoughts and feelings through its manifold combinations.

24th. The true philological centre and pivot of all modern etymological research is the Latin language, which mediates, in its forms, between those of the more primitive languages and those of a recent date, that owe so much of their parentage directly to the Latin. In English especially is it necessary to make thorough scholarship in Latin etymology the preparation, for an adequate etymological handling of a very large proportion of its forms.

III. Specific facts pertaining to English etymology, as such.

1st. Generally.

(1) English etymology is in itself, as such, a vast unity in diversity. Our language is indeed a conglomerate, but one of great firmness and of the finest possible working qualities, for all purposes of word-masonry and of word-ornamentation. No figure, however, drawn from mere inorganic matter will describe the inward characteristics of our mother-tongue, which is full of organic life and strength, quite individually its own. While the Teutonic and Latin elements greatly prevail over the rest, a number of other elements, in greater or less proportion, are connected with them

in the same unique vital structure. Nor are the two cardinal elements of its composite unity, themselves, of one single definite type. The Latin element, while it is often pure in its manifestation, is also often strongly Normanized; and sometimes it has besides a distinct Spanish or Italian modification; while the Teutonic element is sometimes thoroughly Saxon, or High German, and sometimes altogether Danish, Swedish, or Low Dutch.

As the High German is by far the noblest distinctive specimen, now existent, of the Teutonic family of languages, its correspondent forms are exhibited here, rather than those of any other branch of that great family, in the way of comparative parallelisms.

But, however diversified in the various elements of its origination, there is in the very genius and vital force of the English language itself, as such, an ever-present, and an all active, assimilative energy at work, which binds them all into one grand, comprehensive, thoroughly harmonized unity. In the wonderful energy of its self-assimilating action upon the materials of which it is composed, it shows, in the most conclusive of all ways, the reality and power of its own individuality, as a language.

(2) In English, far more than in the three classical languages (Sanskrit, Greek, and Latin), the facts and principles pertaining to both the genetic structure and pathological affections of words are much concealed

beneath the surface. Euphonic changes and substitutions are of so infrequent occurrence, and have so little scope and definiteness as such, as not to be open to any large and thoroughly discriminative analysis.

The Sanskrit element in comparative etymology is invaluable, beyond any other one by itself, because not only of its high relative antiquity; but also because of the greater completeness, generally, in form as well as in number, of the nominal and verbal derivatives from its primary roots.

(3) The English allows, in its present mature state of development, no license to the caprice or choice of individual minds, in the making of new words; or, in the putting of any new arbitrary senses upon old ones. An academy instituted here, as in France, with a sort of plenary power over the forms of the language, "to kill and to make alive," at their pleasure, would be regarded, whatever its literary merits might be, as an immense social absurdity.

(4) The English is, like the Latin and French languages, beyond all others ancient or modern, owing to the practical business-habits of the people, addicted to abbreviations of its forms. In Greek and Latin, whatever abbreviations occur, are made by the actual rejection of different letters and syllables; but in English and French the letters themselves are retained, while their sounds are dismissed: the abbreviation made is orthoëpical only, instead of being also ortho-

graphical. How many silent letters in English, which were once exact and needful representatives of the sounds that they were used to denote, have no functions now, but those of a merely historical, monumental, or etymological kind. Such almost sacred reverence had the Greeks for the original or normal forms of words, that, in making euphonic changes in them, which sometimes involved a contraction of their elements, they made them on such analogical principles, or left such obvious traces purposely of the changes wrought, that neither an antiquary's tastes nor a scholar's wants were left unsatisfied. But in Latin the contractions which abound in derived forms are not at all, as in Greek, self-announced. It is a matter often of much scholarly research to find and determine them. As to the multitude of orthoëpical contractions in French and English, one, who would deepen his sense of their number and greatness, can readily do so, by comparing the vast array of their silent letters with the full-volumed, vocal forms of the stately Spanish and the exact German. An iconoclastic spirit like Webster's, however narrow its range of operations, is quite foreign to the genius of all the etymological traditions of the language; and both will be resisted, and should be, in its attacks upon the time-honored forms of our words.

Notice the following among other contract forms: *lone*, from alone (Gm. allein = all+ein, lit. all one:

when wishing to be emphatic, we ourselves say, *all* alone); *mart* from market (Fr. marché, Gm. markt); *marsh* and *moor*, as shortened forms of morass (M. L. maristus, Fr. marais, Gm. marsch); *nurse* from nourish; *nonce* as a probable contraction of now once; *mould* from model (Fr. moule); *frail* from fragile (It. fraile, Fr. frêle); *porch* from portico (L. porticus, It. portico, Fr. porche); *palsy* from paralysis (Fr. paralisie); *poor* from pauper (Fr. pauvre); *round* from rotund (L. rotundus, Fr. rond); *sample* from example; *stall* from stable; *spite* from despite (L. despectus, It. dispetto, Fr. dépit); *sure* from secure (L. securus, Fr. sûr); *story* (It. storia) from history (L. historia). So compare *talc* and tallow (Gm. talg); *spend* and expend; *speed* and expedite.

In some words like *palsy* (Gr. παράλυσις) and *larceny* (L. latrocinium, Fr. larcin) and *parcel* (L. particula, from which also in form Eng. particle, Fr. parcelle) and *mercy* (L. misericordia *), the changes wrought are like those which would occur in a physical substance under strong pressure from without inwards,

* The terms of comparison in respect to Eng. word *mercy* are these: L. misericordia, It. merci, from obsolete form mercia, Fr. merci. Diez's reference of these forms to L. merces, a reward, is obviously wrong. Merced which he quotes from the Spanish does not mean pity but reward. On the supposition of its being derived from L. merces (stem merced) the *i* in French merci is not accounted for; nor the ending —ia in the obsolete It. form, from which the present It. form is easily derived.

upon both its extremities. So, Carthagena represents Carthago Nova; Milan, the ancient Mediolanum; and Naples, Nea Polis; or, New City. The *cormorant* (Fr. cormoran) is the L. corvus marinus.

(5) The extent to which many Latin-English words have been unjointed from their original form, or *de-Latinized*, in coming to us through the French, Spanish, or other Romanic languages, is quite remarkable. Two or three examples must suffice. It is through the Sp. jamon (*j* being pronounced as *h*), Fr. jambon, that we get *ham* (Gm: hamme, provincial and obsolete) from the Latin gamba, a leg; while through the Fr. jambe, from the same root, we get also the word *jamb*. Our word *ambassador*, which is thus rightly spelled (M. L. ambasciator from ambascia, entrusted business; derived from part. ambactus, with which cf. Gm. ambacht) is often wrongly spelled embassador, as indeed Webster advocates that it should be, because of the kindred word, embassy (from the Spanish form, embaxada, which is special to itself). *Much* (Sp. mucho) represents the Latin multus; *rent* (Fr. rendre) L. reddo; *dupe* (Fr. duper) L. decipere (cf. dû, owed, part. of devoir, to owe, from debere, and duire, to suit, from decere); *beauty* (Fr. beau and bel) the L. bellus (dimin. of bonus, being contracted from benulus); and *box* (both the box-tree and a box) is in English, as in Spanish, the representative of L. buxus, Gr. πύξος.

As many Latin words came into our language, as such, not by Roman or clerical but strictly Norman influence; it is natural that they should have some Norman mark upon them, whose removal without damage, as that of a blemish, true scholarly taste would both sanction and demand. Thus who does not approve Webster's restoration of those pure Latin words in English, *favor*, *honor*, *humor*, *labor*, etc., to their true form, by dropping out the *u*, which they used to have and have still in Walker, from the spelling of the equivalent French forms faveur, honneur, humeur, etc. Of the same acceptable nature is the substitution of *s* for *c*, in the former mode of spelling such words, as *defense*, *offense*, *pretense*, all directly derived from Latin supines spelled with an *s*. Such words, of course, as *abstinence*, *licence*, and *reticence* are rightly spelled, for their final syllable, in *-ce*, as they represent corresponding Latin forms in -tia: as abstinentia, etc. The original Latin should obviously rule the orthography of the English, rather than the degenerate French form, in these cases and all like them. But is not the change of -tre to -ter, in such words as centre (*κέντρον*), lustre (lustrum), theatre (*θέατρον*), utterly abnormal in itself, and offensive to all true scholarly feeling, not to say conscience! Can the combined efforts of all the type-setters of our newspaper offices, although so pertinacious in the attempt, succeed in making this purposed abuse into a law?

We trow not. And here a word concerning Webster: its etymology is, simply and plainly described, horrible; and of course its exegesis, or the whole department of its definition of words, both practical and philosophic, rests on no adequate basis in the words themselves. Unless it be utterly renovated, and that in the most radical and critical manner, it must fall dead by its own weight from the hands of the next generation of scholars.*

2d. Particularly.

(1) Many English words are of the same identical origin, and so of the same fundamental sense, which yet present in themselves no such appearance of such a fact. Examples of such words with their correspondents in various languages:

§ 1. *Day* and *diary* (L. dies) on the one hand, and on the other, *journal, journeyman, adjourn, sojourn* (L. diurnus, M. L. jornus, It. giorno, Fr. jour).

§ 2. *Captain* (Fr. capitaine) and *chief* (Fr. chef, cf. also achever, and Eng. achieve) are both from L. *caput*, the head; as from *capitulum* (a diminutive of

* Since writing the above (in 1860), the author has rejoiced to hear that Webster has been undergoing, for some two or three years past, the most elaborate and absolute transformation, in the hands of a chosen group of critical scholars, at home and abroad. How will its regenerated form and substance be greeted, by hosts of waiting students, eager to see English words etymologized, in their outward aspects and inward sense, according to the latest and best discoveries of Indo-European philology!

caput), a small head, are our words *chapter* (Fr. chapitre) and *capitulate;* and from capitalis (pl. capitalia, principal forms of property) come our words *cattle* and *chattels.*

§ 3. *Aperture, aperient,* and *April* (the month of the earth's being opened for new seed) are from *aperio,* to open, as is also *overt* and *overture* (Fr. ouvrir) and *open* (as well as the corresponding Gm. offen).

§ 4. *Propitious* (L. propitius), *propinquity* (propinquus), *property* and *propriety* (proprietas), *appropriate* (M. L. appropriare), all have their common root and idea in the word *prope,* near, near to or by, as have also the following words: *approach* (M. L. appropiare), *proximity* (sup. proximus for propsimus), *approximate, proxy.*

§ 5. From L. canna, a reed (Gr. κάννα, a reed), come *can, cane, canon,* a law or rule (Gr. κανών, a straight rod), *cannon* (Fr. canon, It. cannone), *canal* and *channel* (L. canalis, Fr. chenal).

§ 6. From L. spatula (dim. of spatha, Gr. σπάθη, any broad blade, from σπάω, to draw out—from which come also *spasm, spavin* and *spay*—Gm. spaten, a spade, Fr. épaule and épaulette), come our words *spatula* (an anatom. term), *paddle, spade* and *epaulet.*

§ 7. From L. unus, archaic oinos (cf. Gr. εἷς for ἕνς, one, οἶος, alone, and also ὄνος and οἴνη, ace or dice), come *onion* (Fr. ognon, L. unio), *one, only* for onely, *union, unit, ounce* (L. uncia: lit. the *unit-*

measure of a pound), *atone* (at-one), *none* (= not one): so, L. non, archaic nenu = ne+unum; *alone* (Gm. allein, lit. all one), *lone*, *lonely*, *lonesome*.

§ 8. *Barber* is from L. barba (Fr. barbe and barbier), from which come also *barb* and "en *barbette*." Eng. *beard* is from its Gm. correspondent bart.

§ 9. *Aquiline* and *eagle* (Fr. aigle) are alike from L. aquila.

§ 10. *Canine* and *hound* represent different stages of the same original word (Sk. çvan, Gr. κύων, L. canis, Gm. hund). *H* is in German a frequent equivalent of *k* in Greek; and it had formerly a harder sound in German than now.

§ 11. *Scale* (a thin plate), *shale*, *shell* and *skull* are all of the same radication as the Gm. schale, which combines all these different senses in itself. Cf. for sense, Fr. tête, the head, for previous teste from L. testa, a shell.

§ 12. *Sign* and *seal* represent the same L. word (signum, dim. sigillum, Gm. siegel).

§ 13. *Pagan* (L. paganus, lit. living in a district), and *peasant* (Fr. *paysan*, from L. paganus, like Fr. pays from L. pagus), and *companion* (M. L. compaganus, Fr. compagnon) agree in one.

§ 14. *Beaker* (Gm. becher) and *pitcher* (Fr. picher) represent alike the M. L. picarium.

§ 15. *Wary*, *aware*, *warrant* and *warranty* (Gm. gewahr), and *ward* (Gm. verwahren and wehren) are

connected etymologically with *guard* (M. L. guarda, Fr. garde, Gm. warte), cf. for phonological similarity L. Gulielmus, Gm. Wilhelm, Eng. *William*; and also Eng. words *guise* and *wise* (manner); so Fr. garderobe is the Eng. *wardrobe*. *Regard* and *reward* are correspondingly of the same etymology (M. L. regardium, etc.).

§ 16. *Cathedral* (Gr. *κάθεδρα*, lit. a seat, from *ἕζομαι*, Sk. sad, L. sedere, Eng. *sit* and *set*) and *chair* (Fr. chaire, from L. cathedra: cf. Eng. *chain* and Fr. chaine from L. catena, for form), and *chaise* (Fr. do.:—a corrupted form of Fr. chaire), though so different in our usage now, have all one common origin and signification, in themselves.

§ 17. The words *take*, *attack* and *attach* as well as *detach* all have one primitive source, as is plain in the various modern languages, although their common original is not certain.

§ 18. In the same Latin root radicate (L. salvus, Gr. *σάος* for earlier *σάϝος*) the words *salvation*, *salve*, *salvage*, *salver*, *safe*, *save*, *savior*, *salute*, *salutary*, *salubrious*.

§ 19. With Gm. spalten, to cleave, etc., are connected *split* and *splinter*, with which are cognate *spill* (Gm. spillen), lit. to separate, and *spell* (of same fundamental sense), and *gospel* (or good spell, or good tidings).

§ 20. *Weather* and *winter* (Gm. wetter and winter),

seem to be of the same origin, and are perhaps correspondents of Sk. vâta-s, wind; as *summer* and *sun* (Gm. sommer and sonne) are also apparently connected with each other.

§ 21. With Sk. root râj, to shine or glisten (cf. also Sk. rajan, a king, and L. rex, regis, and Hindû Rajah) are connected Eng. *riches* and L. argentum, silver, Sk. râjata-m, as being white and glistening (Gr. *ἄργυρος*) and perhaps also L. arguere, to argue or make clear, and L. argilla, white clay, Eng. *argillaceous*.

§ 22. *Win* and *fun* (Gm. wonne, delight, from winnen, to gain) are of the same fundamental sense.

§ 23. *Date* (L. datus, pass. part. of dare, to give) *donate* (L. donare) and *dose* (Gr. *δόσις*) all have their common signification in the idea of *something given*.

§ 24. *Κύπη*, a hollow vessel (cf. *κυβή* and *κύμβη*, L. cymba) and *κύπελλον*, a cup, and L. cupa, a tub or cask (M. L. cuba and cubellus, dimin. Gm. kübel, a tub), and Eng. *cup*, *cupola* and *goblet* (Fr. gobelet), are all in radical connection with each other.

§ 25. *Grunt*, *groan* and *growl*, if not also *grumble*, all strongly onomatopoetic, are connected with Gr. *γρύζω* and *γρυλλίζω*, and L. grunnire, Fr. grogner and gronder, Sp. gruñir.

§ 26. We must associate also with each other *gross*, *groceries*, *engross* (L. crassus, M. L. grossus, great, Sp. grueso, Fr. gros and grosse), and *grease*

(L. crassus, thick, fat, coarse; M. L. grassus, Sp. graso, Fr. gras, fat, and graisse, fatness, Sp. grasa).

§ 27. *Sauce* (L. salsus, Fr. sauce), *saucer* (Sp. salsera, Fr. sauciere) and *sausage* (Sp. salchicha, Fr. saucisse), *salsify and salad* (Sp. salado, salted), and *saline* and *salary* (L. salarium, lit. salt-money given to the soldiers, or a stipend) are all derived from L. sal, salt (Sk. sara-s, Gr. ἅλς); as well as *insular* (= in sale).

§ 28. *Price, precious, prize* (a reward), *appreciate, depreciate, praise* and *appraisal* are derivatives of L. pretium.

§ 29. *Benefit, boon, bounty* and *beauty* are all derived from bonus and its derivatives bellus for benulus and the Fr. bel and beau.

§ 30. *Cook, cake, kitchen, precocious, apricot* and *cockney* are all of one common ultimate origin (see coquo, in synopsis).

§ 31. A *dactyl* and a *date*, the fruit, are the same in origin, but how different in sense (Gr. δάκτυλος, a finger, It. dattero, Sp. datil, Gm. dattel, Fr. datte).

§ 32. *Vote* (L. vovere, votum, and frequent. votare), *vow* (Fr. voeu from L. votum), and *veto* (L. do. for voto) lit. I forbid, are also of the same root.

§ 33. With Gr. ζέω, I boil (Sk. yas, to strive or struggle) are connected *seethe* and *sodden* (Gm. sieden, gesotten) and *zeal* (Gr. ζῆλος) and *jealousy* (It. geloso, Fr. jaloux), where the Gr. ζ (L. z) acquired by its palatal enunciation a soft sound. The fundamental

idea in both zeal and jealousy is the heat of feeling that they engender or express.

§ 34. *Heal, health, hale, hail* (be well!), *holy* (Gm. heilig), morally *sound*, all radicate in the Gm. heil, soundness, welfare, weal.

(2) Many words contrarily which seem to be of the same origin, and are often regarded as such, are of a totally diverse etymology. To *count* is with its derivatives, *account, discount, recount*, from Fr. compter, L. computare (Eng. *compute*); as is also the noun *counter* (Fr. comptoir); but *country* (L. contra+terra, M. L. contrata, Fr. contrée) is from L. contra, over against (cf. Gm. gegend, the country, and Gm. prep. gegen, over against), i. e. the eye. *Just*, righteous, is from justus, and *just*, near by, is from juxta, for jug-is-ta from stem jug as in jugum. *Toil*, a net (L. tela, a web, Fr. toile and toilette, Eng. *toilet*), has nothing to do with *toil*, labor, which is a word of Saxon origin. *Chance* (Fr. chance, L. cadens) has nothing to do with *chancery* (L. cancellaria, Fr. chancellerie). *Tempt* and *attempt* (M. L. attemptare, Fr. tenter, L. tentare, to try) are of a different origin from *contempt*, L. contemno, sup. contemptum). *Refrain* (the verb) is from L. refrenare (= re+frenum, a bridle); but *a refrain* is from L. refrangere. The same fact is still more striking in several composite words. Thus compare *surface* (super+facies from facio) and *preface* (praefatio from for, to speak); *ex-*

plain (ex+planus) and *complain* (con+plango); *suffuse* (subfundo) and *refuse* (recusare, Sp. rehusar, Fr. refuser); *prize*, as a token of honor (pretium, from which also, *precious*, *appreciate*, etc.), and *prize*, as something taken in battle (L. prehendere, Fr. prendre, part. pris, lit. taken, from which also *enterprise*, *reprisal*, *prison* and *misprision*). How different the origin of the same terminational forms often in English, as in the following specimens of *-able: agreeable* (It. aggradevole); *parable* (Gr. παραβολή = παρά + βάλλω); *syllable* (συλλαβή=συν+λαμβάνω); and *able* (Fr. habile, L. habilis, from habeo). The termination *-gale* in *nightingale* has no relation to gale, a breeze, but is from the L. gallus, a bird (cf. Gm. nachtigall) and signifies a *night-bird*. In the word *humblebee* the prefix "humble" is not our ordinary adjective so named, but the correspondent of the Gm. hummel, anglicized (from hummen, to sing, Eng. *hum*), and means the buzzing bee.

The word *vow* (L. votum, Fr. voeu) is of an entirely different origin from *avow* and *avouch* (L. avocare, Fr. avouer). Mil in *mildew* is the Gr. μέλι; Goth. milith- (so that mildew means lit. honey-dew) and not the Gm. mehl (Eng. *meal*) in which case it would mean grain-dew. *Impair* is from L. pejor, worse (cf. Sp. empeorar, to impair, with peor, worse, and Fr. empirer, to make worse), while *repair* is, like compare, from parare, to prepare, see L. reparare. Chest

in *chestnut* is not the ordinary word chest, and the compound does not mean, however plausible the appearance of the fact, a nut enclosed in a chest or husk. It is but the anglicized form of L. castanea (sc. nux: cf. Fr. châtaigne, originally chastaigne) and Gr. *κάστανον* from *Κάστανα*, a city of Pontus. *Vaunt*, to boast one's self (Fr. vanter) is from L. vanus (M. L. vanitare), while the termination -vaunt in *avaunt* (=L. ab ante, lit. from before, sc. me) is of an entirely other origin. The termination -licit in *elicit* and *solicit* is from L. lacere, to draw out or from; while in *illicit*, unlawful, it represents the L. licet, it is lawful. So, the termination -ply in *comply* is from L. complacere, Fr. complaire, from which also is Eng. *complaisant*, as from its L. paronym (complacere) comes Eng. *complacent;* while in *imply*, from L. implicare, from which come also *implicate* and *implicit*, it represents an entirely other root. Ly, in *rely*, is the verb lie (L. legere, Gm. liegen), and the word means to lie back, like *repose* (= re+ponere, sc. se); while in *ally* and *alliance* it is the L. verb alligare, to bind, and means lit. to bind to or with. *Spite* in *despite* is from L. despectus; and in *respite* (= L. re+spatium) represents L. spatium, from which also come *space*, *spacious* and *expatiate*. The termination *-vey* in *convey* represents L. vehere; in *purvey* (L. providere, Fr. pourvoir) L. videre; and in *survey* (Fr. surveiller = L. super and vigilare) L. vigilare. *Miscreant* (Fr. mécreant, an unbeliever) is

from L. credere, while *recreant* is from Fr. recrier, to clamor against: neither of them having anything to do with L. creare, to create. In*due* is from L. induere, to clothe on or upon, from which also L. industria, Eng. *industry*, and sub*due* is from subducere (=ducere +sub, sc. jugum).

From what a vast variety of sources comes the termination *-ay* in Engl. Thus *bay* (brown) is from M. L. badius; *decay* is from L. decadere, Sp. decaer; *day* is from L. dies, Gm. tag; *dray* is from the same root with drag, draw and draught; *fray*, L. fricare, Fr. frayer; *gay*, Fr. gai (from L. gallus), It. gajo: cf. Sp. gallo, a cook, and gallito, a beau or coxcomb: (here belongs, also, probably, Eng. *jay*, Sp. gayo, Fr. geai); *hay* is the Gm. heu from hauen, to cut; *lay*, L. locare, Gm. legen, while *delay* (Fr. delai, etc.) is from L. dilatare; *pay*, L. pacare, Sp. pagar, Fr. payer; *play* is the L. plicare (cf. Fr. plier and Eng. *ply*); *ray*, L. radius, Fr. raie; *stay*, Gr. ἵστημι, L. sto, stare, Gm. stehen; *way*, Gm. weg, L. via, etc.

(3) Many instances occur in English of double forms of the same radical word as *blaspheme* (*βλασφημέω*, to speak reproachfully,) and *blame* (Fr. blâmer, originally blasmer, cf. It. biasimare); *example*, (L. exemplum) and *sample*; *paralysis* (*παράλυσις*) and *palsy*; *history* (*ἱστορία*) and *story* (It. storia); *fantasy* (*φαντασία*, from *φαίνω*, to appear), and *fancy*; *thorough* and *through* (a shortened form); *single*

and *singular* (L. singulus); *costume* and *custom* (a shortened form of stem consuetudin), for the double sense of which two words compare for analogy the two corresponding senses of the word habit (from habeo, to have); *plane* and *plain* (L. planus, Fr. plain)—for the varying modes of spelling which words, compare the two derived forms of manus in our words *man*age (manus+ego) and *main*tain (manus+teneo)—the word *piano* (It. piano, soft or smooth, L. planus) is also a third modern form of the same root; *secure* (se, without, cura, care) and *sure; state* (L. status) and *estate* (Fr. état for estat, Sp. estado); *spy* (L. specio, It. spiare) and *espy* (Sp. espiar); *regulate* (L. regulus) and *rule; seek* (L. sequor, Gm. suchen) and *beseech; repel, repeal* and *repulse* (L. repello); *truth* and *troth* as in betroth; *construe* and *construct.* *Shun* and *shy* (one transitive and the other intransitive) both represent the Gm. scheuen. The adjective and adverbial suffixes, -like and -ly (Gm. -lich) are duplicates of each other, as in *godlike* and *godly* (Gm. göttlich), -like being in imitation of the spelling, and -ly, of the pronunciation of the syllable. So, *lease* and *let* (Gm. lassen, Fr. laisser, Lat. laxare), from which comes also *release*, are the same word; and so likewise with *captive* (L. captivus) and *caitiff* (Fr. chétif), one describing his relations to others, and the other, the results of the same; as also are *debt* and *duty* (L. debere, Fr. devoir, part. dû); *canvas* and *hemp* (Gr. κάνναβις, L. cannabis, Fr.

chanvre, Gm. hanf, Eng. *hemp*); *chance* (L. cadens) and *cadence; gelid* (Sk. jalita-s, L. gelidus, Gm. kalt) and *cold; tierce* (L. tertius, Fr. tiers and tierce) and *third* and *tier*. *Emir* (a Turkish prince, from Arabic âmir, a prince), and *admiral* are the same word (from M. L. admiralius, which was also variously admiraldus), being a Latinized form of al, the Arabic article, and âmir, cf. Span. almirante. *Provident* (L. providens), *prudent* (from prudens, a contracted form of providens), *prude* (Fr. prude) and *proud* (Fr. prud'homme), are all the same word in varied degrees of more or less. So is it with *compute* and *count; propound, propose* and *purpose; plum* and *prune* (L. prunum, Fr. prune, Gm. pflaume).

There is a considerable number of double forms, hard and soft, of the same word in English, and nearly all of Teutonic origin, as *bank* and *bench* (Sax. benc); *blank* and *blench* and *bleach, bleak* and *black* (see blancus in Synopsis); *Frank* and *French; milk* and *milch* (Gm. milch); *seek* and *beseech* (Gm. suchen and besuchen); *shale, shell* and *skull* (Gm. schale); *skiff* and *ship* (Gm. schiff); *speak* and *speech* (Gm. sprechen); *stink* and *stench*. So compare *rank* and *range* (Fr. ranger and rang); *raw* and *rough* (Gm. roh). Cf. also Eng. *rank* (adj.) and *rancid* (L. rancidus); *draw* and *drag* (Goth. dragan); and *say* and *forsake* (Gm. sagen and ver-sagen, lit. to deny, renounce, etc.); and Scotch *kirk*, Gm. kirche and Eng. *church* (Gr. κυριακον, lit.

belonging to the Lord. So, cf. *frisk*, *fresco*, *fresh*, one with the other (L. frigidus, Gm. frisch).

(4) Some words, especially when combining with others in composition, lose nearly or quite their entire radical substance. Thus *k* in *ink* from Fr. encre (L. encaustum, lit. burned in) represents Gr. καίω, fut. καύσω; cf. Eng. *caustic*. To *couch* is from collocare (It. colcar, Fr. coucher). *Sue* is from sequor (Fr. suivre); *cousin* is L. consobrinus, Fr. cousin. In *obey* (Fr. obeir, L. obedire = ob+audire) not one letter of the original verb audire occurs, which is represented merely by the syllable *-ey*. In *prince*, *ce* represents L. capere in L. princeps (= primum, capere, sc. locum). In *possible*, the second *s* represents all that is left of the original verb esse, to be, in posse (= potis+esse). The syllable -vy in *envy* (L. invidia) represents L. videre, to look at (i. e. askance); *autumn* (L. auctumnus) is from augeo, to increase; *strange* is from extraneus (Gr. ἐκ, L. ex, extra, etc., Sp. extraño, It. stranio); *hotel* is from L. hospitalis, Fr. hôtel, originally hostel; *insular* and *isolate* are from L. insula, which is from L. in sale (Gr. ἐν ἁλί). *Other* is from Fr. autre, Sp. otro (L. alter, comp. form of alius—from which come also directly *alter* and *alternate* in English). *Sir* is from Fr. sieur, L. senior. *Soda* is from Fr. soude, L. solida, n. pl. neut. of solidus (from which come also Eng. *solder*, to make solid, and *soldier*, Fr. soldat, from L. solidum, a gold coin, and

M. L. solidarius, a soldier, viewed as under pay. Cf. for sense stipendiary).

(5) Metathesis occurs occasionally in English as in the ancient languages. This change in the relative order of the letters of a radical word sometimes originates in our language itself, and sometimes it is brought with the word from some other modern language, and is a resultant or formal rather than an analytical metathesis. Thus *foil* represents L. folium (Fr. feuille), as also does *tre*foil, or clover (L. tria folia); and *amiable*, the Fr. aimable; and *purpose*, the Fr. propos (L. propositum). So, cf. *purvey* (Fr. pourvoir) with L. providere, and *morning* with Gm. morgen. See also *poison* (Fr. do., It. pozione, L. potio) and *tool* (L. utilis, -e, Fr. outil). *Clarion* is the Fr. clairon (L. clarus); *fiend*, the Gm. feind; *fright*, the Gm. furcht; *nerve* (L. nervus) is Gr. *νεῦρον*; as *ancestors* is L. antecessores (Fr. ancêtres for ancestres): so, in the word *wright* as compared with *work*, of same radication. In *surgery* (Gr. *χειρουργία*, Fr. chirurgie), there is a metathesis of the *g* and *r*; as in *crow* (L. corvus) of the *o* and *r*; and *grasp* is the Gm. grapsen; as also *split* is the Gm. spalten; and *burnish* the Fr. brunir; *curl* is the Gm. krulle (cf. Eng. *cruller*); *soap*, L. sapo; *blue* is Gm. blau and Fr. bleu; and *rue* and *true* are Gm. reuen and treu.

There is in English and German one remarkable instance of the metathesis of an aspirate like that in Greek, as seen in *θρίξ, τριχός*, or *ἔχω, ἕξω*, viz. in

Gm. ohr, (Eng. *ear*), and Gm. hören and horchen, Eng. *hear* and *hearken.*

(6) Quite a large number of English words are simply Latin, Greek, German, French, and Spanish, or other like words, as such; or, with only such little change as shall just suffice to remove the gender-sign, or declension-form, that is added to the stem. Indeed there is quite a manifest tendency in the English to use, if not to demand the simple unencumbered stems of words, beyond most of the languages lying historically between it and the Sanskrit. Observe the following specimens:

§ 1. From the Greek: *analysis, ἀνάλυσις; ache, ἄχος; aroma, ἄρωμα; ball, βάλλω; basis, βάσις; bomb, βόμβος,* a whizzing sound; *catastrophe, καταστροφή; climax, κλῖμαξ,* a ladder; *coffin, κόφινος; crisis, κρίσις; character, χαρακτήρ; dogma, δόγμα; idea, ἰδέα; idiot, ἰδιώτης; idiom, ἰδίωμα; idol, εἴδωλον; method, μέθοδος; pathos, πάθος; panther, πάνθηρ; paralysis, παράλυσις; period, περίοδος; poem, ποιήμα; scope, σκοπός; spasm, σπασμός; spleen, σπλήν; stigma, στίγμα; theme, θῆμα; thesis, θέσις,* and *synthesis, σύνθεσις.**

* Some words have, however, so strong a Greek look, which are yet not at all of such an origin, as almost or quite to deceive at first one well acquainted with its elements: of which the word *paragon* is a fine example, which is not only a Spanish word but is of strictly Spanish composition (viz.: Span. prep. *para*, for, and *con*, with. Cf. phrase para conmigo, lit. compared with me). It means a

§ 2. From the Latin: *arbiter, ardor, animal, apparatus, axis, circus, color, error, favor, genius, humor, medium, miser, nausea* (cf. *ναυσία* from *ναῦς*, a ship), *nucleus, odor, pastor, rumor, series, species, stimulus, splendor, terminus, tenor, terror, valor, veto, vigor, virus*, which are in their present form just as good Latin words as they are English

And what numbers are there of other words that have been only changed from their nominative form in Latin to their simple stem-form, or, at least a nearer approximation to it in English; as, *action, alien,* art* (L. ars, stem, art), *angel, continent* (L. continens, sc. terra), *disquisition, elegant, explosion, familiar, form, front, herb, mortal, nation, notion, office, origin, part, sermon, spirit, virgin.*

§ 3. From the French, such words have been bodily imported into English, as *rendezvous* (lit. render or report yourselves); *lieutenant* (=L. in loco tenens); *revenue* (lit. that which comes back); *mortgage* (lit. a

likeness or pattern, and so a model. So the word *parapet* a classical scholar would naturally refer to the Greek *παραπέτασμα*, a screen; but a comparison of the corresponding Italian form parapetto shows plainly that it comes from the It. *para*, in front of, and *petto* (L. pectus) the breast.

* The real Latin stem of all such words as alien, angel, antique, and others like them, representing the second-declension-form in Latin, ends in the vowel o: as alieno, antiquo, angelo; so that by merely removing the terminal vowel we get the corresponding English word, as also in Latin words of the first declension, as L. sequela, Eng. *sequel*, L. columna, Eng. *column.*

dead pledge); *chemise* (L. camisia); *loyal* (L. legalis), and *royal* (L. regalis); *sage* (L. sapius).*

§ 4. From the German, as our language is in its grammar wholly German and in its vocabulary largely so, instances might be furnished to almost any extent.

Differences of form in English cannot be clearly resolved, as has been stated, by phonetic laws and principles, and classified as in the classical languages; but side-influences of all sorts, for variety and force, as of internal commotions, emigration, conquest, commercial intercourse, and sympathetic contact in whatever way with the elements of power and progress in other nations, have at different times struck our language and impressed themselves upon it. It bears as remarkable evidence of having been once in a grand chaotic state of wild interfused elementary agitation, which has been afterwards calmed and consolidated into one grand harmonious whole, as the geologic crust of the world itself. The one mighty, all-assimilating energy, that has subdued its struggling elements to each other and to itself, has been the inward-working, divinely illuminated, ever-advancing, gospelized, English mind, that has clothed itself in its living words, as in a garment of light and of praise.

* Some of the importations of English words into other modern languages have a curious phiz indeed: as Sp. *paquebot* (packet-boat), and the following French words: *bifteck* (beefsteak); *redingote* (riding coat); *rosbif* (roast beef), and *canapsa* (knapsack, Gm. knappsack).

(7) New words are introduced from time to time into our language; but they are almost always* names of new inventions and discoveries in the arts and sciences; instead of being descriptive of any new results or wants in the great sphere of abstract thought. Our language is competent in itself without any enlargement, as a vast, complicated, elastic instrument of thought and speech, to express all possible combinations of perception, conception, sensibility, desire, and

* A few Latin words have come of late into quite common acceptance as parts of the staple material of speech among the educated: as *animus* (the inward animating source or cause of any effort or plan, especially in a wrong direction); *cultus* (an ancient system of worship, viewed in its organic aspects); *humus* (soft moist dirt); *nexus* (a bond of connection); *onus* (i. e. of argument); *plexus* (a mass of interweaved ties of relationship); *redivivus* (restored again: as to general social recognition, after having been lost from public view); and *status* (one's own visible condition). So, too, is it with *curriculum* (an appointed course of study, as in college); *ultimatum* (a final proposition, as made or acceded to); and *maximum*, *minimum*; and with geologists, *detritus*, *alluvium*, *stratum*, *residuum*, &c.

Such Latin phrases, also, as ex tempore, impromptu, ipso facto, sine qua non, status in quo, vice versa, sui generis, viva voce, cui bono, quid pro quo, toto coelo, sub rosa, currente calamo, bona fide, have come to be very common, and even, by imitation, from lips quite unclassical; beside the abundant use by theologians of such phrases as a fortiori, a priori, and by lawyers, as quo warranto, nisi prius, ex post facto, and a hundred others.

As the daily press is attracting into its field of high and noble toil for the million more and more continually of our best and most classically educated minds, it is amusing to observe the increasing freedom with which many Latin phrases pertaining to both civil and ecclesiastical affairs are handled by them, as if of plain familiar sense to all.

will. For, aside from the argument, that while combinations are many in possibility, their elements are in actuality few and simple :—how have all the reaches of the human mind in all ancient times, even with the torch of revelation in its hand, been adequately transferred into English! and how has English thought itself already spread its wing in the upper blaze above!

Not more sensitively does the sea glass the sky in its broad bright mirror, than in the different historic phases of our language are reflected the various forms and stages of mental and moral progress, made by the common English mind. The diversified ends and objects of English thought, at successive periods, in the mass; and so, the differences of expression that they have found in its national literature, whether in its own volumed vastness or in its separate, pronounced details —may be grouped under several descriptive classifications, as sentimental, poetical, philosophic, practical, substantial or fanciful, true and glorious, or errant and destructive, subjective or objective, aggressive, progressive, self-vindicatory, or self-laudatory, just according to the style and measure of the balancings and counterbalancings of public thought, from age to age. The subjective period of perpetually self-measuring consciousness, and of cool anatomical self-criticism, as indicated here in practical Edwardeanism, and, in England, in the philosophy of John Locke, has happily now wellnigh passed away; and this age is not only one

of more material practicality, as also of martial inspiration, but one at the same time of increasing poetic sentimentalism, as appears abundantly in the number and characteristic style of our essayists, historians, orators, and preachers, as well as poets. In our ever new and blooming literature therefore, rather than in any new growths of words themselves as such, are the signs of advancement or decadence in our language to be found. Newspapers, novels, and periodical literature, from coming in contact, as they do, directly with the mass, can and do give favor or umbrage, under the strong magnetic influence of able glowing pens, to apt words and phrases, imported or imitated from the current literature of other languages, especially French and German, with whose influences we are in such constant contact. Such words as amende, baton, blasé, canard, cortége, coterie, debouche, debris, debut, denouement, dernier, detour, éclat, élite, entrée, exposé, émeute, encore, forte, mélange, mélée, naïveté, patois, personnel, premier, prestige, recherché, reconnoissance, régime, résumé, rouge, rôle, roué, have thus become, like vamose from the Spanish (vamos, imper. of ir, to go, lit. let us go) as used by some, and also cañon and ranche, almost or quite naturalized among us of late. So stand-point and shimmer from the German, and from other sources, filibuster and squelch, both low words in themselves, have been brought into new honor recently by the daily press. The use of the

word *normal* also has gotten to be lately quite enormous. Of all the new words sought to be introduced by some none is homelier than the word *resurrected.* So also new phrases gain from time to time a general acceptance, as within a few years past such as these: "a power in the land," "dear life," the way of "putting things," "manifest destiny," "irrepressible conflict," "glittering generality," "bitter end," "military necessity," slaves as "contraband of war," "the development theory," "sensational oratory," "demoralized troops," etc,* which, like axioms, maxims, apothegms, and proverbs, have often a value, when once strongly announced, for their perspicacity, brevity, or utility, which preserves them perchance ever afterwards as a vital component part of the common speech of the land. Such indeed is the power of skilful cunning phrase for conveyancing error as well as truth acceptably from mind to mind, that pseudo-philosophy always seeks carefully to clothe its false theories in such a garb. Hence Auguste Comte calls his infidel reveries, "positive philosophy;" and, in explanation of what he means, declares that there are "three philosophies of things, or general systems of conceptions, each of which excludes the other: the theological or fictitious;

* From the French many phrases have recently been introduced into familiar use among us, as "beau monde," "au fait," "en masse," "par excellence," "en route," "qui vive," "tout ensemble," "faux pas." "Encore," too, is a concealed phrase in itself, rather than one word, and equals L. "ad hanc horam."

the metaphysical or abstract; and the scientific or positive: the first being the necessary point of departure of the human understanding; the second, merely a state of transition, and the third its fixed and definitive state." So, Darwin speaks of "*the struggle for existence*, amongst all organic beings, which inevitably follows from their high geometrical powers of increase," the laws of "natural selection," and their influence in "inducing divergence of character." In such books, as also in "The Vestiges of Creation," Mansel's "Limits of Religious Thought," and "Essays and Reviews" by seven English churchmen,—how much is falsely expected to be gained, by a mere phantasmagoric use of words. But, while words may be employed as dishes and vases for containing and conveying truth, they cannot be used as corner-stones for any of its solid structures. They cannot constitute or support the truth in any form, but only represent it.

(8) Words have sometimes in English a widely different sense from that which their originals had. Thus, *carpenter* (It. carpentiere, Fr. charpentier) is from L. carpentarius, a wagon maker; *perspire* means literally to breathe through, from a false theory in vogue in ancient times, that one of the chief offices of the pores was the aëration of the blood. The *firmament*, from firmus, firm, strong, solid (cf. Gr. στερέωμα from στερεός) is a name exactly opposite to the nature of the thing described, from a false conception

among the ancients of the canopy overhead as being a solid vault of sapphire. *Privilege*, which according to its etymology means a private or separate law, was originally a law not *for*, as now, but *against* a person. The Gr. *μάρτυρ*, a *martyr*, was not, as in English, one who witnesses to the truth by his *death*, but as an ordinary living witness. From caballus, a nag, come through the Fr. cheval, a horse (It. cavallo), our words *cavalier* and *chivalry*, both words of honor. From pupus, a young child, come not only *pupa* (the chrysalis state of insects) and *pupil* (L. pupillus, dimin. of pupus), and *babe*, *bub* and *booby* (Gm. bube, Dutch babyn), but even also *pup* and *puppy*. For similar variations of sense, analogically, compare *πῶλος*, a colt, and L. pullus, the young of any animal, and a chicken, with English *pullet* and *foal* and *filly* (Gm. fohlen and füllen). So, in French, crin means horsehair only, while in Latin, crinis means any kind of hair, human as well as animal; *nitre* means salpetre, while Gr. *νίτρον* and L. nitrum mean potassa. *Sudden* is from L. subitaneus (sub+eo, to go under), Fr. soudain, and is in its original sense properly a military word and refers to coming slily under the walls of a town, for the purpose of a quick successful attack. A *cargo* is etymologically a load for a *cart* instead of for a ship (Sp. cargo, from cargar, to load on a cart, from L. carrus, a cart). *Demon*, an evil spirit, meant originally as in *δαίμων* (its Greek original) the divinity. *Heresy*

(*αἵρεσις* an individual choice, condemned as the exercise of "private judgment" in an age demanding assent to the infallibility of the church) has come to have the strongest possible smell of the "odium theologicum" upon it. To *govern* (L. gubernare, Gr. *κυβερνάω*) meant originally to steer a ship, but now chiefly to rule men and manage the state. *Equip* (Fr. equiper, Old Fr. esquiper from Fr. esquif, It. schifo, Gm. schiff, Eng. ship and skiff, Gr. *σκάφος*) means in its true etymology to fit out a ship, but, in actual usage, to furnish soldiers with arms and munitions of war. An *apothecary's* shop is lit. but a storehouse (Gr. *ἀποθήκη* from *ἀποτίθημι*, I lay aside: cf. for change of form, its derivatives Fr. boutique and Sp. botica). An *obliging* person is one etymologically binding us by his conduct to equal recompense or favor, but factatively one only of whom we think as being kind to us. A *veil* is from L. velum (from which also comes *reveal*) which itself meant originally a sail (for vehelum from vehere, to bear on. Cf. vehiculum, a carriage, etc.), as that which bears a vessel forwards. A *carnival* (L. carni vale, farewell to meat) refers in itself to the ordained or accepted abstinence of Lent, but practically means even a boisterous breaking forth of mirth and revelry (cf. *carousal* from Fr. carrousel, a tournament from L. carrus, a wagon). So *holiday* is plainly but a perversion of holy day. *Phlegmatic*, cold, sluggish, is from Gr. *φλέγμα*, Eng. phlegm, lit. inflammation,

from *φλέγω*, I burn. Cf. for sense its L. correspondent flamma for flagma from flagrare, to burn. *Vulgar* (L. vulgaris) means in itself belonging to the common people (L. vulgus, Gm. volk, Eng. folk); as does also *lewd* in fact (Gm. leute, the people: cf. Gr. *λάος*, Eng. lay and laity). An *anecdote* is in itself but the Eng. form of the Gr. original *ἀνέκδοτος*, which meant a secret. *Charity* (Gr. *χάρις*, L. caritas) meant at first love, and not as now mere liberality. A *canopy* (It. canopè and Fr. canapé) is the Gr. *κωνωπεῖον*, a mosquito net, from *κώνωψ*, a mosquito; and a *bureau* was originally a *table cover* and afterwards the writing desk on which it was spread, and then the office in which the business was done, and still again a department of governmental duty.

(9) A good many words in English, whose etymology neither demands nor suggests any such sense, have acquired in usage a permanently depreciatory or evil signification. Consider the following specimens: *notorious* (L. nosco, to know, and noto, to mark), with which compare notable and noble (L. nobilis for noscibilis, worthy to be known); *adroit* (Fr. adroit for L. ad directam, sc. viam, lit. towards the right direction); *animosity* (L. animosus, lit. full of spirit); *ambitious* (L. ambitiosus, lit. disposed to go around among others); *arrogant* and *assuming* denote in themselves but the idea of claiming or taking something to or for one's self; *artful* (lit. full of art or skill);

casuistry (lit. the act, habit, or art of answering cases of conscience); a *caitiff* is etymologically but a captive; *conceit* (It. concetto, from L. conceptio) is in itself but a conception; a *coalition* is in itself but a *coalescing* of various minds; *contaminate* (L. contaminare from contamen, for contagimen) means lit. to bring into contact (cf. for force, Eng. word *contagion* from same source); *craft* is Gm. kraft, power, or faculty; *criticism* is (Gr. κρίνω, to discriminate, L. cerno, dis*crimen*, etc.) properly the mere act or art of passing judgment, and should be of course used to find excellences if possible and not blemishes, except so far as is necessary to truth and duty; *conspire* means lit. to breathe together; *cunning* is from Gm. können, to know how, to be able, from which comes also *can*; *cupidity* (L. cupio) means in itself only desire. The following words also exemplify the same fact: *despot* (lit. a master); *domineer* (to rule over); *desperate* (de+spes, lit. without hope); *detest* (lit. to call the gods to witness, L. detestari); *egregious* (=e grege, lit. picked *out of the flock*, and so the best); *empiric* (lit. relying on experience, from πειράομαι, to try or prove, from which comes also *pirate*, lit. an adventurer, Gr. πειρατής; and yet with πειράομαι are connected also L. experior and through it in English, *experiment*, *experience*, and *expert*); *emissary* (one sent forth from or by another); to *expose* another is lit. to show him as he is, and not necessarily for evil; *jealous* (but an-

other form of zealous, Gr. ζῆλος; a *libel* (L. libellus for liberlus, dimin. of liber, a book) means properly a pamphlet; *lust* (lit. desire, merely); a *minion* is lit. but an inferior (L. minor, It. mignone, a pet); a *miscreant* (Fr. mecreant from mecroire, for mescroire, not to believe) meant originally an infidel; *moderate* (like modest) means, in itself, self-governed; *officious* (performing service or duty); *plausible* (approvable); *pertinacious* (holding on throughout); *prejudice* (a judgment in advance); *persecute* and *prosecute* (following one onwards); *prostitute* (placing one's self before or in the way of another); *reproach* (lit. to draw near to again. Cf. Fr. reprocher and proche, near to, from L. proximus, etc.). Here, as in *resent* and *retaliate* (=L. re+sentire and re+talis), the sense of re is that of turning back for *evil;* while in such words as *reputation, regard,* and *respect,* the idea is expressive of turning around in sight or in thought to see another after passing him, on account of his worthiness. A *skeptic* gets his name from Gr. σκεπτικός, reflective, thoughtful. A *villain* (L. villanus, Fr. villein) means one living in the country, in its etymology; as, similarly, a *pagan* (L. paganus from pagus, a district), one provincial in his habits; *resent* (to think back on or towards); *retaliate* (re+talis, to give the like back); *wilful* (full of will); *vile* (lit. cheap); *vulgar* (lit. belonging to the common people).*

* The present forms of expression used in French for step-father

So an ironical sense has been often permanently imparted to a word in certain connections, as if a component part of its essential meaning, as in the words respectable, considerable, fair, meek, pretty, when applied to things considered as in themselves below par.

(10) Some few English words contain in them the names of places, in which the thing described first came into use, or, of the person that introduced them to notice. *Academy* is from Academus; *bayonet* is from Bayonne where it was first made; *copper*, from Cyprus (Gr. *Κύπρος*, Cyprus, L. Cyprus; and cuprum, copper, Gm. kupfer, Fr. cuivre); *cherry*, from Cerasus (Fr. cerise, Gm. kirsche); a *charade* is said to have been derived from a French inventor of the same name (which is somewhat doubtful); *china* came at first, plainly, from China; a *cravat* (Fr. cravate) refers in itself to Croatia, whence the word was introduced into France in the 17th century; *crayon* is from Creta (L. creta, chalk, Fr. craie and crayon, a pencil of chalk); the *daguerreotype* is named from its inventor Da-

and step-mother (beau père, lit. the handsome father, and belle mère, the handsome mother) were adopted, it is said, as a purposed reaction to the odious sense that had come to be attached in practice to the previous modes of designating those affinities by marriage: which were parâtre, for parastre, and marâtre, for marastre, and grated offensively on French ears, as our two, cold, forbidding forms of designation, "step-father" and "father-in-law," should on ours:—the termination, -astre having a depreciatory sense (cf. for sense Eng. *poetaster* with poet).

guerre, as *galvanism* is from Galvani, its discoverer; *damask* was first made in Damascus; *indigo* (It. indaco, Fr. indigo), is from Indicus (an Indian dye); *lazzarone* (It. name for a beggar, and occasionally appearing in English), like *lazzaretto*, a pesthouse, gets its name from Lazarus. *Leghorns* were first made in Leghorn (Tuscany); *morocco* (Fr. marroquin) is named from Morocco (or the land of the Moors), in northern Africa, where it was first prepared; *macadamized* roads were invented by McAdam, who died in 1835; magnesia and magnet are both derived from Magnesia —the first probably from the one in Asia Minor, and the second from Magnesia in Thessaly; the *magnolia* gets its name from a botanist, Magnol, who died in 1715; *muslin* (Fr. mousseline) is named from Mosul, in Mesopotamia, where it was originated: *nicotine* (the poisonous principle in tobacco) gets its name from Nicot, who developed it; the *pheasant* (Fr. faisan) = Phasianus, sc. ales, or the bird of Phasis; *pantaloons* were so named (being a Venetian form of dress) from a nickname given to the Venetians, who were called pantaloni, from their great admiration for Saint Pantalon; sarsaparilla (It. sarsapariglia, Fr. salsepareille, Sp. zarzaparilla) is a compound of zarza, the bramble, and Parillo, the name of the doctor that first brought it into much use: and a *silhouette* derives its name from that of a visionary financier of Louis XV., whose unsubstantial successes caused his name to be af-

fixed as a soubriquet to this mere apologetic form, as it were, of a likeness. *Tantalize* is from Tantalus; *meander,* from *Μαίανδρος* (a winding river in Caria); *parchment* (L. pergamena, Fr. parchemin), from Pergamum in Mysia, where it was first invented by Eumenes, its king; *peach,* from Persicum (sc. malum), lit. the Persian apple (Gm. pfirsche, It. persica and pesca, Sp. persigo, Fr. pêche, orig. pesche); *dollar* (Gm. thaler), from Joachim's*thal* (Joachimsdale) in Bohemia, where, in 1518, thalers were first coined.

(11) Some of the special peculiarities of the English appear most strikingly, when being grouped in contrast with those of other languages, especially Greek and Latin; with which scholars of whatever nation are most apt to compare their own language.

Notice § 1. Our system of double names for the domestic animals, when viewed as such, and when used as food, as: *ox* and *beef* (L. bos, bovis, Fr. boeuf, Eng. beeves); *sheep* and *mutton* (Fr. moutons); *calf* and *veal* (Fr. veau, L. vitulus); *pig* or *swine* and *pork* L. porcus); *fowl* (Gm. vogel, a bird), and *poultry* (L. pullus, from which also pullet); *deer* (Gm. thier, Gr. *θήρ*) and *venison* (Fr. venaison, L. venatio, something hunted); so, similarly, we call *grapes* (from same root with *grab, grapple,* and *gripe,* Gm. greifen, to clasp), when dried, *raisins* (L. racemus, Sp. racimo, Fr. raisin; and, in old Fr., roisin and rosin, whence the Gm. form rosine): cf. for form Fr. plaisir from placere; and

plums (Gm. pflaumen) we call, when dried, *prunes* (Fr. prune, L. prunum, a plum). So in Spanish a fish in the water is pez (L. piscis), but in hand it is pescado, and, if salted and dried, pescada; and the French call linen, in the piece, toile (L. tela, from which subtilis, Eng. sub*tle*), but when made up, linge.

§ 2. The variableness or divisibility of some of our grammatical forms, compared with those of other languages. The English, and it is alone in this peculiarity, has three forms for the present tense active of every verb, as, I love, I do love, and I am loving; while in other languages but one form is ever used. The English, like the Greek, has a double form of the preterite (the perfect, have, and aorist, did), while the Latin has but one. The Latin is poorer also than the English, in having no article and no perfect active participle. In the subjunctive or conceptional mood, the mood for expressing all contingent suppositional and relative ideas, what a range beyond other languages, for both variety and exactness of expression, have we in our might, could, would, should, etc., which in Greek and Latin were but one undiscriminated form.

§ 3. The indifference to the minute modal analysis exhibited often in the forms of other languages. We express, by the word *know*, both the idea of being acquainted with, as a friend (which in German is kennen and in French connaître); and the idea of understand-

ing anything, as a science, which in German is wissen and in French savoir. In those languages, those separate kinds of knowledge must have a separate designation; but not in ours. We can *take* a horse or a book equally well from one place to another; but the Germans *führen* a horse and *tragen* a bundle; as the French also are particular to *mener* a child or anything that can walk, and to *porter* a package or anything that they bear in their hands or arms. In French anything good *physically*, or any one good by nature, is *bon*, but one good morally is *sage*, while in our language *good* is applicable to things physical, intellectual, and moral. We can *receive* anything equally well, a call, a present, a message, etc.; but the Germans *bekommen* a disease, *erhalten* a letter, *empfangen* a present, and *einnehmen* money. We can *ride* equally well on horseback or in a carriage; but they call the first *reiten*, and the second *fahren*. Our language has many nice distinctions for philosophic uses but few for those of curiosity. So, our word *umbrella* (dimin. of umbra, a little shade) breaks in French into *parapluie*, as being used to keep off rain, *paravent*, to keep off the wind, and *parasol*, to keep off the sun; as the word *wall* answers equally well to the L. murus, a wall of a city, L. moenia, defensive walls of any kind, and L. parietes, the walls of a house.

The Latin mind, which was constitutionally analytic and constructive, was much more addicted to in-

dicating, in the very forms of words themselves, the plural elements of facts and thoughts, than is the English and American mind. Hence comes the abundant use of plural nouns in Latin, with a singular sense in English: as, *animi*, courage (because of so composite elements); *exsilia*, banishment (because touching in any case so many interests and persons); *gramina*, grass; *silentia*, silence (as prevailing in multiplied directions). So too, correspondingly, abstract nouns in Latin can be plural, while they cannot be in English: as *irae*, anger, *robora*, strength. Some among us occasionally use English in such a way, and talk of ambitions, cupidities, knowledges, endurances, envies, industries, &c.; but no one imitates them.

Ancient cities with their *ἀκρόπολις* and *κατόπολις* had for the same reason with both the Greeks and Latins a plural form of noun in many instances, as Athenae, Syracusae, Thebae, &c.

§ 4. Some English words are in themselves elliptical, and so represent now former phrases or combinations of words, instead of single words.

So, in Latin, while many intransitive verbs are made transitive, by the force of prepositions combined with them by composition, the reverse process takes place sometimes, and by omitting the reflexive pronoun *se* a transitive verb becomes by ellipsis intransitive, as, in the phrase, nox precipitat (sc. *se*). Thus to *couch* down is for se collocare in its original Latin form; to

interfere is a short form of inter (alios) ferre (se) ; to *despond* is (L. despondere animum) *to give up* courage.

In our compound forms of verbs, made after the model of that abundant class in German, whose combining particles are separable in practice from the verbs to which they are united in sense, we have ellipses of every kind of curious signification. If the reader will ask himself what nouns were used or plainly implied after these various adverbial appendages in their first and proper use as prepositions, he will find much to amuse if not instruct him. They are such as these: to burn up, to burn down, to freeze up, to light up, to swallow up and to swallow down, to lock up, to fix up, dress up, hurry up, hurry on, come on, come out, look out, wake up, start up, give in, give out, give up, talk up and talk down, starve out, scare up, smoke up and smoke out, dash out, make up, make out, fall out, fall through, work out, step up, flare up, carry on, live up, lay up, lay in, &c.

The adverbial particle most combined in this way with verbs is the word *up;* and the one verb that surpasses any and all others, in the variety and strangeness of the senses that it takes or gives in combination with other words, of whatever sort, nouns, adjectives and adverbs, is the verb *get.* In evidence of this remark, consider such adverbial combinations with this sort of polyglot verb, as these: to get along, get by,

get in, get on, get out, get up, get down, get over, get through, get off, get away, get behind, etc., etc.; and such different senses as this Protean word has, in such phrases as, to get a fortune, to get a cold, to get a blow, to get a fall, to get a wish; and to get well, get clear, get rid, get warm, get wet, get dry, get fixed, get done. The word *keep* stands perhaps next to *get*, in variety of sense.

§ 5. Some English words have been much corrupted in their apparent etymology, by a false * popular pronunciation of them, as: *baluster* (Gr. *βαλαύστιον*, the blossom of the pomegranate, It. balaustra of same sense, It. balaustro, a small pilaster—from resemblance in its form—Fr. balustre), which is almost universally mispronounced and misspelled bannister; *postumous* (L. postumus, Sp. postumo) which is spelled posthumous (as if from post humum); *asparagus* (*ἀσπάραγος* from *σπαράσσω*, to lacerate, referring to

* False phrases have similarly become current in English: as "the fault lies at your door," from a misconstruction in Genesis iv. 7 of what should be "a *sin-offering* (or lamb) lieth at the door;" i. e. the means of pardon and restoration are at hand. Wherever there is sin it lies much closer home than "at the door." So some speak of "straining at" a thing, from the mistranslation in Mat. xxiii. 24 of "straining *at* a gnat," instead of straining *out*, etc. The straining indicated is objective, not subjective. We often hear also of "laying the axe to the very root" of a difficulty, from a similar misconceived translation of Mat. iii. 10, which should be translated "by the root of the tree." The tree was not struck, but significant preparations were made for its overthrow ere long.

its irregular head) is extensively called and written sparrowgrass; *pompion* (Dutch pompoen) is getting to be quite generally spelled, as it pronounced, pumpkin; *cigar* (L. cicada, a grasshopper, Sp. cigarra—and cigarron, a big cicada and a big cigar, from resemblance probably of shape, Fr. cigare) is now quite often spelled segar. *Carnelian* (L. caro, carnis, flesh) a stone of flesh-red hue, is quite commonly spelled cornelian. *Frontispiece* (M. L. frontispicium) is naturally thought by most from its terminal syllable, piece, to be a hybrid combination of L. frons (stem front) and Ang. Sax. piece: whereas it should be spelled like auspice without an *e* between the *i* and *c*: the syllable *-spice* representing in each case the L. verb specio. So *tourniquet*, a surgical instrument, is extensively supposed to be turnkey.

§ 6. As in Greek and Latin there are verbs of double forms, modified by reduplication or nasalization, so as to express in the two classes of verbs themselves, in a condensed way, a weaker and a stronger sense; and as in Latin there are a few duplicate verbs having in particular a causative sense (as sisto, reduplicated form of sto, meaning I cause to stand, and jacio, I cast, or cause to lie, from jaceo, I lie, and caedo, I cut or cause to fall, from cado, I fall), so in English there are a few duplicate verbs having a causative force; and they are all of German origin: as to *lay*, causative of

to *lie* (Gm. legen, to lay, and liegen, to lie), and so, *set* and *sit*, *fell* and *fall*, *raise* and *rise*.

§ 7. As there is a portion of every language, which is used as current coin by the cultivated classes only, and forms what is ordinarily termed their standard speech, or what in French is called "la langue oratoire," —so of course is it in English; and in as marked a degree, as can be found in any other language, ancient or modern. And not only so, but, as in no other language unless it be the Latin, is it true that there is a large branch of the language that is used only or chiefly for the purposes of poetry. But for their rhythmical value, they would pass at once by general disuse out of the language, and this although having many of them the merit of brevity compared with other forms which are retained, as well as also being much more conformable to their originals. They are such as mount (L. mons) compared with mountain (Fr. montagne from the adj. montanus); fount (L. fons) and font, compared with fountain (Fr. fontaine); and so with eve and morn compared with evening and morning; and ere, yore, olden, yon, sire, afar, reft, ire, clime, lave, lit (for lighted), spake, writ (for written), eyrie, eaglet, sheen, marge, blithe, ween, etc.

§ 8. Abstract relations are expressed in English more copiously and exactly, than in any other language except the German.

It is especially rich in particles, as prepositions,

conjunctions, and qualifying adverbs of every possible shade of sense and degree of force. There is, for example, in the precise use of a given preposition always in English, a closely defining power, which the Latin ablative, with its limited range of possible signification, though much more versatile in use than any other case in Latin, did not at all possess; nor the Greek dative, which was the Latin dative and ablative combined. And besides the greater variety of modal forms in the English subjunctive, already alluded to, even compared with the German, which is yet our chief parent-tongue, what a rich variety of minute, subjunctive senses have we at command, in what may be called our subjunctive conjunctions, or, those conjunctions which give to verbs in connection with them a contingent or relative sense.

We have with the German the two articles; which, while they are by true grammatical analysis, but shortened forms of the demonstrative and numeral pronouns with which they correspond, are yet almost or quite as useful as they, in particularizing objects; while the Greek has only one of them and the Latin neither.

In respect also to grammatical gender, while being less pictorial than the Latin, Greek and German, our language is more philosophical than they, in predicating sex only where it really belongs, and so in making all things, beside living beings, directly impersonal. We do not therefore, like the Germans, speak of a boot as

him, nor, like the Latins, call a mountain masculine and a tree feminine. As a proof how curiously extremes can sometimes meet in this world, the words in German for maiden, young lady, and wife (das mädchen, das fräulein and das weib) are all neuter, in obedience to the usual neuter character of the terminations in which they end, and in accordance with the prevailing philosophy, the world over, of woman's negative position in the social state. So in Latin slaves were denominated servitia.

The variations of grammatical gender predicated in different languages of the same objects are as amusing as they are arbitrary. While the *sun* is in Greek (ὁ ἥλιος), Latin (sol), and French (le soleil), masculine, it is in German (die sonne), feminine; but, contrarily, the *moon*, which is feminine in other languages, is here (der mond) masculine. *Land* is feminine in Greek (γῆ), and in Latin (terra), but in German (das land) neuter. A *flower* is in Latin (flos), masculine, while in French (la fleur), and German (die blume), it is feminine. *Water* is in Greek (ὕδωρ), neuter, and in German (das wasser); but in Latin (aqua), feminine.

§ 9. The presence of *umlaut* is observable in some of the plural and subjunctive forms of English, as of German. Umlaut, or change of sound, is, in German, the weakening of one of the vowels *a*, *o*, *u*, by an added *e*-sound, into ä (ae), ö (oe), ü (ue). In the English

form of the umlaut, the original vowel is not preserved with the added e-sound, but is exchanged for it. Examples: Old, elder (Gm. älter), eldest; tooth, pl. teeth; foot and feet; goose and geese; brother and brethren; was and were; man and men; woman and women; mouse and mice (Gm. maus and mäuse); louse and lice (Gm. laus and läuse). Cf. in same way blood and bleed; food and feed; stood and steed; long and length; strong and strength. In the pl. form, women, the sympathetic retroactive influence of the umlaut upon the preceding vowel *o* in pronunciation, making it in sound as if an *i* (the word being pronounced as if spelled *wimmin*), is a fact of its own single solitary kind in our language: cf. for similar assimilative change to *e*, the word brethren, the pl. form of brother, in ecclesiastical use.

§ 10. Words may end, in English, in any one of the consonants; while in Greek no consonant can, as a rule, be final, with but two or three unimportant exceptions, beside *ν*, *ρ*, *σ*; and, in Latin, beside *c*, *l*, *n*, *r*, *t*, *s*; the four last of which are the chief terminal consonants in Sanskrit. Of Latin words ending in *c*, there are but two: lac (stem, lact) and halec; and only caput, with its compounds, end in *t*. As for *x* final, that, it has been shown, is but *s* compounded with another consonant (generally *c* or *g*, but sometimes, also, *ct*, as nox, stem noct, or *v*). See page 261.

§ 11. Final letters may be doubled abundantly in

English, as in German; a fact which never occurs in either Latin or Greek. Witness the following specimens, among multitudes: *cobb*, *add*, *bee*, *staff*, *egg*, *bell*, *bann*, *purr*, *hiss*, *butt*, and *buzz*. The only consonantal letters that, when final, are not doubled in English, are c, h, j, k, m, p, v, and x. In Latin, two different consonants may be conjoined in certain cases, at the end of a word, as in amans, amant, etc., but only in a few very exceptional instances in Greek; while in English such combinations are as frequent and free as any others elsewhere.

§ 12. There is a considerable class of words in English, as in other Teutonic languages, which have no similars at all in either Latin or Greek, formed of repetitious syllables, having the same consonants throughout, but different vowels, or the same vowels with different consonants. They all have a more or less contemptuous sense implied in them, and seldom if ever wander out of the limits of ordinary speech into grave or dignified composition. They are, beside those quoted on page 211, such as these: clap-trap, charivari (Fr. do.), higglety-pigglety, hobgoblin, hoity-toity, hurry-scurry, namby-pamby, paxwax, pit-a-pat, tit-for-tat, wiggle-waggle, wishy-washy.

§ 13. How differently often, in their orthography, appear immediate derivatives in English from the same root! Take as examples: from L. petere, to seek, *repeat* and *compete;* from cedere, to yield, depart, etc.,

recede and *proceed*, and also *decease* and *success*; from dignus, worthy, *indignity*, *deign* (Fr. daigner), and *disdain*; from nomen, a name, *nominal*, *name* (Gm. name), *noun*, and *renown* (Fr. renommée).

§ 14. The difference in degrees of force expressed by different direct derivatives from the same root is sometimes quite marked: as *request* and *require* (L. quaerere, to seek) and *inquire* and *inquisitive*; so, from L. recognoscere come, through the Latin directly, *recognition* and indirectly, through the French, *reconnoissance*; *betray*, *traitor*, and *treason* are from L. tradere, from which also come *trade* and *tradition* (see dare, etc.); *spy* is from L. specere, from which come *aspect*, *conspicuous*, and *respect*; *sue* is from L. sequi, from which comes *consequence*; *idiot* means etymologically (Gr. *ἰδιώτης*, a private person) one separate from the mass around him.

§ 15. Hybrid mixtures sometimes occur in English; or, the compounding of elements drawn from different languages into words thus belonging in part to one language and in part to another.

Examples: *almond*, Arabic article al, the, and a contracted form of Gr. *ἀμυγδάλη* (It. mandola, M. L. amandola, Sp. almendra, Fr. amande); to *answer*, Gm. antworten (=Gr. *ἀντί*, back, and Gm. wort, a word); *parasol* (=Gr. *παρά*, from, away from, and L. sol, the sun); *partake* (=L. pars, a part, and take, Eng.); *rely* (=L. re, back, and Eng. lie); *palfrey* (M. L. pa-

rafredus from Gr. *παρά* and L. veredus : It. palafreno, Fr. palefroi) ; *nonage* (=L. non, not, and Eng. age) ; *charcoal* (=Fr. charbon—L. carbo, stem carbon—and Gm. kohle, Eng. coal) ; *bankrupt* (Saxon benc, and L. rumpere, ruptum, to break) ; *bonfire* (Fr. bon, good, and Gm. feuer, fire) ; and so with *contraband*, *debar*, *headquarters*, *inlet*, *princedom* (=L. princeps+Gm. suffix -thum).

§ 16. Some of our common particles, conjunctions, and adverbs are but concealed verbs in different moods, imperative and subjunctive. Thus, *but* is the imperative of an Ang. Sax. verb butan, to take out ; *if* is for gif (Eng. give) from Saxon verb gifan ; *unless* is also but the imperative of an old Saxon verb onlesan, to release.

§ 17. The frequent conversion of words from one part of speech to another deserves notice.

1st. Nouns are sometimes made of adjectives in English, as in the classical languages.

(1) Sometimes without change, as a *beau* (Fr. beau, handsome) ; a *belle* (Fr. fem. form of same) ; a *brave ;* a *worthy ;* and so of national and denominational names.

(2) Sometimes by being thrown into the plural form, as : *goods* (pl. of good) ; *news*, from new (this word is not plural in sense, although it is in form and fact. Cf. Fr. nouvelle and les nouvelles, both sing. and pl.) ; and so with *riches* and *sweets* (from rich and

sweet). Of similar origin are the words *blacks, blues, greens, shorts, whites, odds.*

2d. There is an increasing tendency in our language to convert verbs into nouns in ordinary speech. The infinitive is properly in fact but a verbal noun in any and every language; and is therefore most abundantly used both as a subject and an object. Any verb is at once made a noun, in Greek and German, by prefixing to it the neuter article; and in Greek it can be converted into any case of the noun, by prefixing to it the article in that case, as ἡ τοῦ πολεμεῖν ἐπιθυμία.

Examples: Mineralogists speak of talc as having a soapy *feel;* and so we hear of a hard *freeze;* a fine *swim;* a long *run;* a large *catch;* a good *haul;* a long *pull;* a great *take-in;* a big *scare;* a great *sell;* a bold *dash;* a *strike;* a large *turn-out;* a regular *flare-up;* a poor *go* of it; a long *talk.*

Many of our most familiar nouns were primarily thus generated: as *the Fall* (because of the fall of leaves then); a *fly* (because always flying); a *flea* (because so quick to escape); a *ride,* a *stroll,* a *drink,* a *talk.*

3d. In some instances nouns are converted also into verbs, as: to *water* an animal; to *salt* anything; to *hand* forth anything; to *pump* water; to *bridge* a stream; to *foot* it; to *smoke;* to *angle;* to *fish;* to *sail;* to *ship* things; to *peril* one's life.

4th. There is a growing tendency to make some

intransitive verbs transitive, by using them in certain connections in a causative sense, as: to *retire* certain stocks from the market; to *stay* operations; to say that one officer *ranks* another in the army (meaning that he outranks him); to *subsist* an army.

§ 18. There seems to be a sort of strong inward constitutional tendency in our language to revert in its forms to the original stem, rather than to adopt the amplifications of it accepted in other languages, and sometimes even to a still simpler form than that itself, as found anywhere else. See Vol. I., pages 138–9. Compare also (1) M. L. aequalare (from L. aequalis), It. ugualare, Sp. igualar, Fr. égaler, Eng. to *equal;* (2) M. L. adventura (n. pl. neut. of prt. act. part. of L. advenire), It. avventura, Sp. aventura, Gm. abenteuer, Fr. aventure, Eng. *adventure;* (3) Gr. *ὠλένη*, L. ulna, Goth. aleina, Fr. aune, Sp. ana, Gm. elle, Eng. *ell*, Sk. ar-âla-s; (4) I *am* (pres. of verb to be), Sk. asmi, Gr. *εἰμί* (for orig. *ἐσμί*), L. sum (for esumi), Lith. esmi, Goth. im; (5) Sk. sûnu-s, a son, from su, to beget, to bring forth, Gr. *υἱός*, Goth. sunus, Lith. do., Gm. sohn, Eng. *son*.

§ 19. As English is Germanic in its grammar, the verb-forms are of a full Teutonic mould. The vowel variations of the preterite tense in verbs of an Anglo-Saxon original are specially worthy of notice.

(1) Radical *a* becomes sometimes *au* and *e*, as:

§ *α, au:* catch and caught.

§ *β, e:* draw and drew; fall and fell.

(2) Radical *e* becomes sometimes, when alone, *a* or *o*; and, when compounded with another vowel, it takes on still other forms.

§ *α*, *a*: get and gat; forget and forgat.

§ *β*, *o*: sell and sold; tell and told.

§ *γ*, *ea* becomes *o*: speak and spoke; swear and swore; tread and trode; tear and tore.

§ *δ*, *ee* becomes *aw* and *ou*: see and saw; seek and sought.

§ *ε*, both *ea* and *ee* become simple *e*: leave and left; keep and kept (for keeped); sleep and slept.

(3) Radical *i* becomes sometimes *a*, *o*, *ou*, and *u*.

§ *α*, *a*: begin and began; give and gave; ring and rang; sink and sank, swim and swam.

§ *β*. *o*: shine and shone; win and won.

§ *γ*, *ou*: bring and brought; bind and bound; fight and fought; find and found; think and thought.

§ *δ*, *u*: sting and stung; strike and struck; wring and wrung.

(4) Radical *o* becomes sometimes *a*, *e*, and even *i*.

§ *α*, *a*: come and came.

§ *β*, *e*: blow and blew; grow and grew; know and knew; show and shew; throw and threw.

§ *γ*, *i*: do and did.

(5) Radical *u* remains usually unchanged; but sometimes is changed to *a*: as, run and ran.

In some instances the radical form remains the same as in the present tense, but is shortened in pro-

nunciation in the preterite: as in *read* (pronounced as long *e* in the present) and *read* (pronounced as short *e* in the preterite). In *led*, the pret. of lead, the form is shortened to the sound.

These points and others that follow of a similar sort are offered only as hints towards a proper phonetic analysis of English forms and their variations.

§ 20. There are many individual phonetic changes in English that merit notice.

(1) The omission of radical letters:

§ *α*. Of initial *g*: as *enough*, Gm. genug. The past participles of verbs in English differ from their German correspondents, in omitting entirely the participial prefix ge: as in *loved* (Gm. geliebt), *bitten* (gebissen), *drunken* (getrunken), *made* (gemacht), *said* (gesagt), *sung* (gesungen), done (gethan).

§ *β*. Of *l*: as in *mile* (Gm. meile, for L. millia, sc. passuum: cf. Gr. *μύριοι*). So *feeble* and *foible* have lost, in both French and English, a radical *l* (L. flebilis, deplorable, Old Fr. floible, and Fr. foible and faible): differing in their use, simply as noun and adjective, (cf. Sp. feble, weak, and It. fievole). *Safe* is also L. salvus (cf. salver, salve, and salvation).

§ *γ*. Of *n*. Thus, *spider* is for spinder, the spinning insect. See page 296.

§ *δ*. Of *r*. *Speak* corresponds with Gm. sprechen and Ags. sprecan and specan. So in *palsy* (Gr. *παράλυσις*, Fr. paralisie) the radical *r* has disappear-

ed. The word *wait* is the Gm. warten, and *wast* (2d pers. imperf. of verb to be) is the equivalent of the Gm. du warst. So, the original *r* of Etrusci and Etruria is dropped in the modern forms Tuscan and Tuscany, as is the *r* of L. febris, Eng. *fever*, for ferbris, from fervere; and the *r* of Eng. *veneer*, from Fr. vernir, to glaze over, from which also comes *varnish*.

(2) In the addition of letters, so as to strengthen the vocal force of a syllable.

§ *α*. Of *c*, as in *apprentice* (Fr. apprenti from apprendre, L. apprehendere).

§ *β*. Of *d*, as in *compound* (L. componere), and *expound* (L. exponere), and *sudden* (Fr. soudain, L subitaneus from L. subire). In *address* there is a doubling of the single *d* of the French original adresser.

§ *γ*. Of *f*, as in *coffin* and *coffers* (Gr. κόφινος, Fr. coffre), and *traffic* (Fr. trafiquer, L. transfacere, like *trade*, from L. tradere=trans+dare).

§ *δ*. Of *m*, as in *tempt* (L. tentare, freq. of tendere, Fr. tenter).

§ *ε*. Of *n*, as in *passenger* (Fr. passager) and *messenger* (Fr. messager), compared with passage and message.

§ *ζ*. Of *r*, as in *mirror* (Fr. miroir, from L. mirari). So, in German, *l* is doubled in pallast (L. palatium, Fr. palais, Eng. *palace*).

§ *η*. Of *t*, as in *pottage* (Fr. potage, from L. potare, to drink); and *attire* (Fr. atours).

(3) In the substitution of one letter for another.

§ 1. Of consonants.

§ *α*. Of *ch*, the soft guttural, for *k*, the hard: as *chill* (Gm. kalt, L. gelidus); *child* (Gm. kind).

§ *β*. Of *d*, for *t* in German, as *seldom* (Gm. selten).

§ *γ*. Of *th*, for *d* in German, as *both* and *oath* (Gm. beide and eid); and *cloth* (Gm. kleid).

§ *δ*. Of *l* for *n*: as, *child* (Gm. kind).

§ *ε*. Of *l* for *r*: as, *purple* (Fr. pourpre, Gm. purpur, L. purpura, Gr. *πόρφυρα*). Cf. Eng. *marble* and Gm. marbel with Fr. marbre (L. marmor).

§ *ζ*. Of *r* for *n*, by assimilation: as, *garrison* (Fr. garnison); cf. in same way *warranty* with guaranty.

§ *η*. Of *r* for *s*: as, *iron* (Gm. eisen) and *hare* (Gm. hase). So, in Latin, eram is for esam, imperf. of sum (pr. esumi). In English *was*, contrarily, *r* in German (ich war) is changed to *s*; as also in Eng. *please*, compared with Fr. plaire.

§ *ϑ*. Of *t* and *th*, for *d* in other languages; as, also, of *t* for *s* and *z*: as (t for d), *eat* and *sit* (L. ed*ĕ*re and sed*ē*re); (*t* for *s*) *that* (Gm. das) where initial *d* is represented by *th*; and (of t for z initial) *tear*, *tell*, and *tooth* (Gm. zehren, zahlen, and zahn).

§ *ι*. Of *t* for *s*: as, *street*, Gm. strasse (L. strata), sc. via), *nut* (Gm. nusz, L. nux), *let* (Gm. lassen, from which also Eng. *lease*).

§ *κ*. Of *f* for *b*: as, *calf* and *half* (Gm. halb and kalb); and so *leaf* (Gm. laub).

§ 2. The substitution of vowels one for the other. This class of changes is twofold: 1st. The simple changing of one vowel into another. 2d. Diphthongizing; or, strengthening them by a combining vowel.

1st. Among simple vowel-changes note the following:

(α) *A* to *o*: as, Eng. *nose* (L. nasus, Gm. nase) and *hook* (Gm. haken).

(β) *E* to *a*: as in *partridge* (Fr. perdrix where there is an epenthesis of *r* by way of assimilation, L. perdix) and *fat* (Gm. fett).

(γ) *E* to *o*: as *provost* * (L. praepositus, lit. set over, Fr. prévôt): cf. Gm. probst, where the ultimate radical *o* is utterly rejected.

(δ) *O* to *e*: as *red* (Gm. roth).

(ε) *O* and *ou* to *a* and *i*: as *tart* (It. torte, Fr. tourte), and *tire* (around a wheel), Fr. tour; and *attire*, Fr. atours.

(ζ) *U* to *e*: as elm (L. ulmus), Gm. ulme: cf. It. olmo, and Fr. orme).

(η) *U* to *o*: as *box* (Gr. πύξος, L. buxus, Sp. box).

(ϑ) *Ei* and *ie* to *o* and *oa*: as, *both* (Gm. beide), *bone* (bein), *own* (eigen), *stone* (stein), *oak* (eiche), *oath* (eid). So, *love* is Gm. lieben.

* In the pronunciation of *resin* as *rosin*, we see a popular inclination towards the use of a stronger vowel in the accented syllable, than one so much like the weak vowel of the terminal syllable.

2. The following are specimens of diphthongization:

(α) *Au:* as *aunt* (L. amita), *haunch* (Fr. hanche), *launch* (Fr. élancer), *maunch* (M. L. manducare from L. mandere), *staunch* (Sp. estancar).

(β) *Ou:* as *abound* (Fr. abonder, L. abundare), *redound* (Fr. redonder), *mount* (Fr. mont, L. mons), and *fount* (Fr. font, L. fons), and *noun* (F. nom).

So, in French, the L. vowels *e*, *i*, *o* and *u* are represented sometimes by diphthongs, chiefly *oi*, as:

e, Fr. loi, roi, toi and trois (L. lex, rex, te and tres).

i, Fr. doigt and poix (L. digitus and pix).

o, Fr. gloire and voix (L. gloria and vox).

u, Fr. joindre and point (L. jungere and punctum).

§ 21. The tendency to a contraction of original forms in our language is very observable.

(1) In the great number of mute vowels at the end of words, as in the French and very largely from the French. Silent *e*, found so abundantly at the end of words in English, serves practically, while having a separate etymological value in reference to its Latin original, to indicate that the preceding radical vowel of the word is long, as in robe and rose, compared with rob and sod.

(2) In the large number of silent letters, in the beginning and middle of words: as in chord, cough, gnash, high, knee, knife, laugh, phlegm, plough, rough, sieve, sword, through, weigh.

(3) In abbreviated forms themselves.

(*α*) See previous list of double forms in English, full and contracted, pp. 301–3.

(*β*) From the German, the following are specimens of contracted derivatives:

Eng. nail,	Gm. nagel,
" hail,	" hagel,
" hill,	" hügel,
" sail,	" segel,
" seal,	" siegel (L. sigillum),
" had,	" hatte, and gehabt.

(*γ*) From the Latin (through the French, Spanish, &c.): as, *ass* (L. asinus, Fr. âne, orig. asne); *cousin*, (L. consobrinus, Fr. cousin); *date*, the fruit (L. dactylus, Gr. *δάκτυλος*); *larceny* (L. latrocinium, Fr. larcin); *lien* (L. ligamentum); *male* (L. masculus, Fr. mâle); *parcel* (L. particula, dimin. of pars, Fr. parcelle); *prairie* (Fr. do., M. L. prataria, a series of meadows, from L. pratum, a meadow); *punch* (Sp. punzar from M. L. punctare, from L. pungere, punctum); *push* (L. pulsare, Fr. pousser); *sue* (L. sequi, Fr. suivre).

(*d*) From the Greek (through the Romanic languages): as, *alms* (Gr. *ἐλεημοσύνη*, It. limosina, Sp. limosna, Fr. aumone); *priest* (Gr. *πρεσβύτερος*, Fr. prêtre, for orig. prestre, Gm. priester).

§ 22. Since both the English verb and noun have

so little of any flexional element in them, we use pronouns very much more with the verb, for distinctions of person, as we do also prepositions with the noun, to denote variations of relation to other words, than do the classical languages. Similar also is our greater use of the corresponding adjective pronouns. In Greek and German it is usage to say "I wash the foot," "I have, or hold, the sword," "I love the son," while in Latin the article itself is also wanting. But in English the objective form used with each verb respectively, as above, is "my foot," "my sword," "my son." Like the German and the French, but unlike the ancient classical languages, having but one form, the English has also a double form of the pronominal adjectives, absolute and conjunctive, as my and mine, thy and thine, our and ours, your and yours.

§ 23. In French and German the present and imperfect tenses of the verb, to be, are very extensively used as auxiliaries, and almost universally so in verbs of motion, instead of the corresponding tenses of the verb *to have,* as in English. A similar usage is quite common in our language, in respect to the two verbs to *come* and to *go.* We say therefore, with equal propriety, "he *is* gone" and "he has gone;" "he was gone" and "he had gone." There is some difference of sense of course in the two forms; or they would drop irresistibly one into the other: the forms "is" and "was," come or gone, expressing more strongly the

present determinateness of the fact, as a fact, than "has" and "had." The present sense or bearing of the fact is specifically declared by them.

§ 24. Our language is singularly destitute of the verbal forms of politeness, that are found in some of the modern languages. Our words, grandfather and grandmother (lit. great father, etc.) we have derived directly from the French (le grand père and la grand' mère). The relatives by marriage that we coldly call *step-father* and *step-mother* (step, representing perhaps, as Horne Tooke suggests, *stead*, or instead), or, in no warmer phrase, father-in-law and mother-in-law (—*in law*, observe! rather than in feeling:—) are denominated in French le beau père and la belle mère; or, the *handsome* father and mother. Even in the impassive Latin, the form of expression is more cordial (noverca, lit. a new mother), than in English. In German, inquiries are made after one's father, by the respectful designation of "Ihr Herr Vater," lit. "your Sir father;" and so of one's mother, "Ihre Frau Mutter," or "your lady mother." In French the corresponding titles are "Monsieur, votre père," "Mr., your father," and "Madame, votre mère," or "Madam, your mother."

There is indeed in our country a very general, if unconscious, reaction manifest against the naturally levelling tendencies of American socialistic democracy, in the so prevalent disposition to give and accept titles. But although these also have, under that law of wide-

spread diffusiveness, which characterizes our notions and habits of national life, been multiplied "for better or worse," and particularly "for worse," all over the land, even to ridiculousness:—small indeed is their influence, in either generating or perpetuating refined habits of social intercourse. Would that some well-sounding forms of polite address, perpetually recurrent in all the familiar modes of speech between man and man, and concerning one man to another, belonged to our language, as its natural ornaments, to please the ears, and win the hearts of the educated and intelligent, as well as of the uninformed and the young, to continual gentleness of feeling and action towards every man as a brother!

§ 25. Although the sentiment and doctrine also of fate prevail everywhere characteristically in Heathendom, no cultivated nation in the past has in its philosophy, poetry, mythology, rites of divination, mysteries, public worship, and public enterprizes, shown a more profound and unquestioning subjection to its dictates, than the Romans. And yet, under the operation of the strange, if blind, laws of social compensation, by which "the evil that men do" is often kept from "living after them," by the counteracting influence of their "own blessed self-contradictions":—in no language is such apparently great care taken to express constantly the contingency of human actions, as such, or the full possibility at all times of action to the con-

trary, as in the Latin language; in which the subjunctive mood has for this purpose a scope and function altogether peculiar. In the German indeed, the freedom of the human will is ever brought into the foreground, in even the most incidental allusions made to the conduct, character and experience of men:—by the continual use of reflexive verbs, to denote our mental and moral states, and at the same time the idea of their personal self-origination.

In English, however, in utter dissonance with natural English genius, feeling and development, no less than with the real metaphysical facts of the case;—the affections, emotions, and passions of the mind are described (as, in these very words themselves, in which they are here expressed) as results, rather than as activities; and as experiences from sources without and beyond themselves, rather than as self-produced modes and forms of responsible personal agency. Our characteristics are all couched, as *we* speak of them, in the passive voice. We accordingly *are* ashamed and are afraid, and are penitent, and are converted and renewed instead of thinking and speaking of ourselves, as in the German, as shaming, frightening, repenting, and turning aright, *ourselves*. The English and the American mind are thus unfortunately put, by the very traditional implications of our language itself; and by assumptions of what are ultimate truths, in the philosophy of human conduct and character, which amount

in themselves to the strongest possible instances of "petitio principii" in the science of the mind: into an attitude of formal outward observation, and of theoretically conscious feeling within, about personal duty to God, which are directly adverse to the whole style and spirit of gospel demands upon its full, free, instant return to right thinking and living. The mythology and philosophy of the Roman bound him, as with bands of iron, to the dark, forbidding, godless dogma of fate; while the various forms and idioms of his mighty mother-tongue were ever silently neutralizing, by their counter-influence, as they mingled, with their charmed presence, in all his thoughts, the powerful effects of such a great comprehensive falsehood, supported with such convincing sanctions.

The English mind has, on the contrary, been made free in both hemispheres, in all its instincts and impulses, by the Gospel, and its own gospelized history of moral conflicts and conquests; but, by a law of compensation exactly opposite to that which worked upon the Roman mind, and a law, not of Heaven in its origin or influence, it has strangely bound itself in theoretic fetters, that, though imaginary, suffice to hold the minds and hearts of multitudes in a voluntary moral stupor, which soon ends in irretrievable moral death. The unconverted man here thinks it his duty, to *be* penitent—to arrive indeed at such a resulting state, but not to take the necessary means himself of arriving

there. He hopes that by good luck he may some day find that he has become a new man, although in what way, or when, it shall come to pass, he cannot divine. Thus the glories and riches of divine grace, in all their mingled, governmental and personal characteristics, seem to him, in his reflections upon them and desires for them, but a grand, divine windfall. Not more closely are words and ideas connected, than are true or false philology and true or false theology, with each other.

§ 26. There are but a few compound forms native to our language itself. These are of the following kinds:

(*α*) Those made by the combination of an adjective and noun: as, hard-ware, dry-goods; or, more frequently, those made by the agglutination of two nouns, to express one compound idea: the first noun having the sense of an adjective: as, bar-room, meat-shop, rail-road, steam-boat, store-house, thunder-storm, ticket-office, toll-gate, ware-room, etc.

(*β*) Those forms, chiefly adverbial, modified by the preposition *at* in combination with them: as, aboard, abroad, afar, afield, afoot (for at foot, like "at large"), ago (for agone), aground, ahead, along, amid, anew, apace, apart (and apartment), aright, around, astern, astray, asleep, and awake, and so also ado (for at doing).

§ 27. Some compound derivatives from other lan-

guages, in English, are of decided interest: some of which are at once manifest to a scholarly eye, and others are more concealed.

Those more evident are such as follow: lieutenant (Fr. do., L. locum tenens); *potash* (Gm. pottasche, Fr. potasse and in chemistry potassa and potassium), which means *kettle-ashes; petroleum* (= L. petra+ oleum or, rock-oil); *saltpetre* (= L. sal+petra, or rocksalt); *portfolio* (Fr. portefeuille = L. portare and folium); *knapsack* (Gm. knappsack: lit. a *nibble*-sack, or bag to carry *nibblings* in).

How much more so are those more concealed: as, *tocsin* (Fr. do. = Fr. toucher, to touch or strike, and sein, a bell. Cf. It. segno from L. signum); *bonfire*, lit. good fire (cf. for sense Fr. feu de joie, or fire of joy); *cormorant* (L. corvus marinus, or sea-crow; a *widow* (L. viduus, Sk. vi-dhavâ, lit. without a man) is one husbandless; the *ostrich* (Fr. autruche) = L. avis struthio. *Carcass* (It. carcassa) is L. caro+capsa, lit. a flesh-case; *porpoise* is L. porcus + piscis.

§ 28. Many words in English, descriptive of the most positive and even offensive forms of human character and conduct, are simple negatives: as, *naughty* (i. e. doing naught, "good for nothing); *indolent* ("not taking" or accepting "pains"); *unrighteous; inhuman; iniquity,* (=L. in, not, + aequus, equal); *degraded* (=L. de, from,+gradus, grade, i. e. the average-grade); *dishonest* (wanting in honesty); *reckless*

(without recking or reckoning); *desperate* (=L. de+ spes, without hope).

So, in German, *wrong* is unrecht, or *un*right; as, in fact, *wrong* itself in English implies, i. e. *wrung* out of the true course or path. Cf. Fr. tort, for sense, lit. twisted (L. tortus, from torquere, tortum). In Sanskrit the contrast between *right* and *wrong* (or unright) as expressed in English, is declared in a wonderfully similar form, which is "ṛiju" (or, right) and "vṛijinas" (or, wrong), lit. hindered or turned away from the right. So, in physical things, negative forms of words express some of the most positive facts: as, *disease* (lit. want of ease), *disorder*, *disunion*, *disgusting*, etc.

§ 29. In no language have words taken on in usage a more conventional form, to the apprehension of those that use them. The definitions, metaphors, and associations of thought and feeling that they really contain in themselves, fresh from their ancient origin and use, are all lost to the eyes and ears, not only of unlearned Englishmen, but even, generally, of the learned also. Their real beauties, which fill them continually, to a true discerning vision, with inward light and loveliness, are all lost, except to the initiated few, in utter obscuration.

§ 30. In a few instances a slight tendency appears in English to the adoption of a phonographic simplification of form. Thus *indict* (L. indicere) has come to be spelled *indite;* the word *law* is an evident attempt

at imitating in English the Fr. loi (L. lex) in spelling, as well as pronunciation; so, *pumpkin* is a phonographic perversion of pompion. See page 340.

§ 31. The capricious action of the law of "usus loquendi," in selecting some of the derivatives of various classical radicals and rejecting others equally eligible in themselves, and convenient for use, is very manifest to one who is an eager and watchful explorer of words. How many terse, expressive words could any one introduce from the Latin, from the same roots that have now a welcome representation in our language: as, *antevene* (L. antevenire, to get the start of); *consess* (L. consessus, an assembly viewed as *sitting together*: quite as valuable a word as *congress*, L. congressus, lit. a coming together); *confect* (L. conficere, to prepare thoroughly, or finish: cf. *affect*, *effect*, *infect*); *confringe* (L. confringere, to break in pieces, like, for form, *infringe*); and *conject* (L. conjicere, to throw together: cf. inject and eject); and *conquire* (L. conquirere, to seek for earnestly, like, for form, *acquire* and *inquire*); *delapse* (L. delabi, delapsus, to slip down), like *elapse* and *illapse*; *distain* (L. distinere, to hold apart, like, for form, *contain*, *retain*, *sustain*), etc.; *detrude* (L. detrudere, to thrust away, like *protrude*). Why not *introït* (L. introitus), as well as *exit* (L. exitus) and *prenounce* (L. praenuntiare, to tell beforehand), as well as *announce* and *pronounce*; and

amit (L. amittere, to lose), as well as *omit*, *remit*, and *submit*.

§ 32. The elliptical origin of some words in English, as in some instances correspondingly in their Latin originals also, deserves notice. Thus, *September*, *October*, *November*, *December* are equivalent probably to septem, octo, etc., menses a *vere:* as the original Roman year began in March. The English word *mob* represents L. mobile vulgus, or the fickle common people. *Facsimile* is two Latin words, *fac*, imperative of facere, lit. make thou, and *simile*, like.

§ 33. Our Latin-English verbs are largely formed from the supine-stem of the original root; as are also sometimes those derived from the French: as, *indicate* (L. indicare, indicatum), and so with *predicate*, *deliberate*, *migrate;* as well as *debit*, *exhibit*, *prohibit*, etc. (L. debitum, etc.), and *attract*, *direct*, *exert*, *exempt*, etc.

From the French, we have formed in the same way such words as *accrue* (Fr. accroître, prt. accru), *due* (Fr. dû, part. of devoir, L. debere), and *view* (Fr. voir, part. vu, from L. videre).

Some few verbal nouns recently introduced from the Latin are but direct specimens of Latin verbs themselves, in the 3d pers. sing. present: as, *habitat*, *deficit*, etc. *Affidavit* is a similar 3d pers. sing. perf. from M. L. affidare (=ad fidem dare).

§ 34. It is interesting to notice the standards of general feeling set up in words :

(1) That the average sense of mankind is the standard of appeal, in all matters of outward appearance and custom.

Common sense is the universally recognized umpire of all individual differences of judgment. *Fashion*, whose sway is so imperative, and even imperious, in little matters, is but the L. factio (Fr. façon) or, *the common way of doing things*. *Fame* (L. fama, from fari, to speak) is but the general speech of mankind.

(2) That the universally acknowledged basis of respect is *superiority of age*.

Sir and *sire* (Fr. sieur, It. signor, Sp. señor) is L. senior, older. So, *senator* is from senex, old ; as *presbyter* and *priest* are from Gr. πρεσβύτερος, elder, Gm. priester, Fr. prêtre ; and *elder* represents Gm. älter, comp. of alt (L. altus), old.

"Let the man of days speak" is the voice of mankind at large, now as in the days of Job.

(3) That to the average sense of mankind the most noticeable, as the most valued, effect of personal and social culture appears in the *manners* of men. The two words, *civilized* (or, become civil), in opposition to the whole barbarian world outside, and *gentleman* (a gentle or refined man), in opposition to all rude and uncouth characters in civilized society, evince the fact

declared. Thus plainly is the declaration made that "manners are matter."

(4) That to the apprehension of men, generally, the quality of things deteriorates, as their size increases beyond the usual average. Men do not talk of big beauties, or of little lubberly or rowdyish characters, but of little beauties, and of nice, neat little things, on the one hand, and of coarse, unlovely, big specimens of humanity, or of animated nature, on the other.

(5) That men are judged, in reference to their social distinctions, by their outward visible activities and successes, rather than by their inward merits and capacities; and this is right: for what God and man want is fruit! *Wealth* means in itself *strength* (cf. L. valere and valor, and Eng. *value, valid, valor*, etc., and Gm. wohl, Eng. *weal* and *well*, and Gm. gewalt, etc.). The men of *fortune* (L. fortuna, from fors, chance) are the men admired; prosperity is what all covet.

As strong qualities are needful to gain, or hold, success long, whatever weaker ones may be combined with them, those which draw after them a long train of desired results draw also with these the praises of the world at large.

§ 35. Marks of a popular confusion of ideas are apparent in the etymology of some words. Thus, Fr. consommer (properly from L. consummare, to consummate) has evidently acquired the sense, to expend or consume, from being mixed in thought with L. consu-

mere. *Diamond* (Fr. diamant) is from Gr. *ἀδαμας*, L. adamas, Eng. *adamant* (from *α* privative and *δαμάω*, I subdue), lit. not able to be broken; and it is evidently of hybrid origin, being equal to Gr. *διά*, through, and Fr. aimant (which also means the diamond): referring, like *diaphanous*, to its translucence. *Jovial*, which has been claimed by some etymologists to be derived from Jove, and so to be an astrological word in its origin, referring to the supposed favorable influence of the planet Jupiter for good:—is, doubtless, a corrupted derivative from L. juvare (cf. It. giovare, to please, from L. juvare, and It. giovale, jovial).

§ 36. The words pertaining to common wants, occupations, experiences, implements, and articles, are largely Anglo-Saxon, although many, not generally conceived to be such, are from Latin originals. The language of the learned and cultivated is very much of it Latin-English, which, when too preponderant, makes one's style of speech or composition appear too stilted and pompous; while, for popular impressiveness, it is too ineffective and cold. Our theological technics are from the Latin: the language of metaphysics is largely Greek; that of mineralogy, German; that of military deeds and plans, motions, and manœuvres, French, as well as of the forms of fashion, both in dress and action; while in mathematics, Latin, Greek, French, and Arabic mingle their elements of light and strength together in fraternal union for our benefit.

§ 37. There is a class of Arabic words in English, as also a few of a Persian origin, as interesting as they are limited, and all the more so from the common use which they have obtained. Witness the following specimens:

1. *Alcohol* from Arabic al-ko'hl, a very fine powder used to darken the eyebrows; from which the name was transferred to "the spirits of wine" in modern use, but not Arabic, expressive of the idea of their being very *refined.*

2. *Alcove* (It. alcova, Sp. alcoba, Arabic al quobbah, a vault, a tent.

3. *Alembic* (Fr. alambic, Sp. alambique, It. lambicco from Arabic al-ambîq).

4. *Algebra* (It. and Sp. do.), from Arabic al-gabr, the restoring of broken parts and pieces to unity again).

5. *Arabesque* (It. arabesco) from Arab, like *picturesque* from picture, referring to architectural and other adornments in leaf-work, such as the Arabs used, in preference to any and all designs of men or animals; which their religious scruples about "graven images" &c., did not favor or even allow.

6. *Arsenal* (Sp. and Fr. do., It. arsenale and arzana) from Arabic dâr çanah, a house of industry.

7. *Artichoke* (It. articiocco, Fr. artichaut, and Gm. artischoke) from Arabic ar'di schauki, a ground-thorn or fang.

8. *Carat* (Fr. do., It. carato), Arabic qirâ't, from Gr. κεράτιον, pulse, used as a weight in weighing things.

9. *Caravan*, from Arabic kairavan, Pers. kerwan.

10. *Cipher* (It. and Sp. cifra) from Arabic çafar, empty, nought. In Arabic itself the cipher, naught, is denoted by a point.

11. *Coffee* (Turkish kahveh, Persian do. said by Lieut. Lynch to mean originally *wine*) Fr. café, Gm. kaffee.

Coffee was first introduced into Europe, and the word with the thing, by Daniel Edwards, a merchant of Smyrna, about the middle of the 17th century.—SCHELER.

12. *Cotton* (It. cotone, Fr. coton, Sp. algodon) from Arabic qo'ton and al-qo'ton.

13. *Julep* (Fr. do., Sp. julepe, It. giulebbe) from Arabic golab, which itself represents Persian gul, rose, and âb, water.

14. *Gazelle* (Fr. do., It. gazzella, Sp. gazela) from Arabic gazâl.

15. *Laudanum* is the Arabic lodan.

16. *Magazine* (Fr. magasin, a store house, It. magazzino, Sp. magacen and almagacen) from Arabic machsan and almachsan, a shed or barn.

17. *Minaret* (Fr. do.) Arabic menarah, a lantern, light, or lighthouse.

18. *Mummy* (It. mummia, Sp. momia, Fr. momie) from Arabic mûm, wax.

19. *Saffron* (It. zafferano, Fr. safran) from Arabic zâfarân.

20. *Sherbet* (It. sorbetto, Sp. sorbeta, Fr. sorbet) from Arabic schorb, beverage (cf. *sirop* from scharâb).

21. *Sirop* (It. siroppo, Sp. xarope, Fr. sirop) from Arabic scharâb, drink, wine, &c.

22. *Sumach* (Gm. do., It. sommaco, Sp. zumaque, Fr. sumac) from Arabic sommâq.

23. *Sugar* (Gr. σάκχαρον, L. saccharum, It. zucchero, Sp. azucar, Fr. sucre, Gm. zucker) is from the Arabic sokkar and assokkar (+al, the Arabic article the). The Arabs prepared it in Egypt, Crete, Syria, Sicily and Spain. The Venetians brought it from Egypt, and from Spain it extended into Southern France. Cf. Sk. çarkara.

24. *Talc* (Fr. do., It. talco) from Arabic ʻtalaq.

25. *Talisman* (Fr. and Sp. do., It. talismano) from Arabic ʻtelsam, a magical picture.

26. *Tambourine* (It. tamburo and dimin. tamburino) from Persian ʻtambûr, Arabic ʻtonbûr.

27. *Tare* (Fr. do., It. and Sp. tara) from Arabic ʻtarah, removed or taken away.

28. *Tarif* (Fr. do., It. tariffa, Sp. tarifa) from Arabic ʻtaʻrîf, a declaration.

29. *Tulip* (It. tulipano, Sp. tulipa, Fr. tulipe) from

Persian dulbend; whence also Eng. turban (It. turbante) because of an imagined resemblance of form.

30. *Zero* (It., Sp. and Fr. do.) from Arabic çi'hron. Cf cipher of same radication.

In conclusion. The grand inward, ever-working, ever-assimilative, energies of the English tongue, and the accumulated influences and evidences of individual homegrowth in it, do not show themselves, as in Latin and Greek, in any perfected grammatical forms as such, or in any phonetic harmony or homogeneousness of development, in even its poetical elements; but rather in an intense unity of bearing and sense in all the material elements of the language; making it a splendid unique product by itself, as it were, of all foregoing humanity and human progress:—so that it has in it, as the great comprehensive world-language of human progress for these and coming times, all the gathered power, for exactness, of the Latin; for versatility of expression, of the Greek; for range of beauty, of the German; and for solemn grandeur, of the Hebrew itself: with all the upper lights of revelation glowing full and strong in the vaulted sphere of its past and present literature.

The musical capacities of our language, its inward elements of rhythm, its concurrences of sweet-sounding words, ordered by skilful hands as the outward form of deep, rich, strong thoughts within, its harmonies of well-wrought, polished phrase, sweet as the chimes of

silver bells, or as the murmurs of summer streams in their golden flow:—who that knows the magic spell of England's and America's best poets, orators, essayists, and authors, needs to learn!

In the philological gleanings thus brought together in this article into so many clustered sheaves, the author has sought to give distinct prominence to such thoughts and views in this charming field of study, as either had not found any proper place of their own in his previous articles, or had not, if finding some such place, a sufficiently clear, pronounced expression of their real individual value in it, and particularly in their relations to the elements of the still unelaborated and undeveloped science of English etymology.

How easy is it to appear learnedly reserved, and learnedly obscure! But to be clear, definite, positive, and practical should be the earnest effort of every one who, having sought to obtain knowledge for himself, undertakes to communicate his conceptions and mental decisions to others. Non-committalism is of little profit, either objectively or reflexively, to any one, and is as worthless, in matters of scientific or literary composition, as in politics. Whatever imperfections a coldly critical eye may see, or affect to see, in the substance or style, of the intellectual service here attempted, the gratification will remain unabated to the author of having offered the best results of his own efforts, to obtain true and full light upon this great

subject, for the pleasure and profit of all who care enough for its riches, or their own mental improvement, to draw near to the precincts of the New Philology, and inquire after its stores of truth and wonder.

The Latin roots selected for use in the continuation of this Essay, as the "Brief Illustrative Synopsis" promised in the title, will be chosen chiefly for two purposes: to exhibit the mode in which words hang in clusters, as the true normal mode of their growth; and at the same time to show what variations of form, as well as of sense, words of the same immediate origin may assume.

The connections of words in the same language, having the same ultimate origin, will be found to be as remarkable for their mutual strangeness of form and sense, as any one can have ever conceived the connections of various families of nations, or of languages, with each other to be.

The pleasure also to be derived from seeing the various classes of words belonging to the same language, arranged in their own separate, appropriate groups, is next to that to be obtained from a wide and critical, comparative survey of the different families of languages themselves.

PART II.

OF

COMPARATIVE ENGLISH ETYMOLOGY;

OR,

A SYNOPSIS OF ILLUSTRATIVE EXAMPLES.

A SYNOPSIS

OF

ILLUSTRATIVE EXAMPLES.

The list of words here grouped together, for the pleasure and profit of whatever scholarly mind that, while appreciating the value of thorough etymological research, yet has not the time or materials for any satisfactory explorations of its own:—is but a specimen-list, which, though of considerable fulness in itself, might still be largely increased. In the consideration of the some thousands of words here explained, there will be found to be much opportunity for both interesting investigation and speculation. Curious, indeed, will the affiliations of words often show themselves to be, and odd their multiform combinations alike of form and sense. Nothing but the most rigid logic of facts, and the force of manifest verities, could satisfy one who loves truth ineffably more than any novelties, however imposing, that the existing relations and correlations of words, in each single language, as well as in many combined, are really, in ever-changing forms and aspects, what they actually are.

When seeing words "in situ," we see them, all the more, as they are inwardly, as well as outwardly, in themselves. That in subsequent reconsiderations of some of the many etymologies here presented, the author might not modify much, with

more light, the views, which he now holds and has here expressed, is more than he dare promise himself, or the reader. The experience of Diez (as quoted on page 238, Vol. I. of this work) will be the experience of every critical investigator of words upon any large and adequate scale. The science of philology is also, in all its departments, in such a state of rapid growth, as to be perpetually presenting new materials for a better "finding" of the truth, in respect to the real origin and fundamental significance of a multitude of words.

While the erect independent spirit of a true scholar is expressed in the words, "nullius ad verba magistri jurare addictus;" still no one, worthy of such a high name, will fail to use all the light that he can obtain, from whatever quarter, in arriving at his own final, mental decisions. For some words many quite diverse etymologies are offered, by various scholars of the first class; and the mental and moral position of a critical investigator of their actual, ascertainable connections with other words, radically, phonetically, or historically, is that of a patient, exact, and conscientious judge, hearing and sifting the most conflicting testimonies and deductions. For the word Huguenot, for example, fifteen different etymologies have been devised: as, from Hugh Capet (whose shade, it is a popular fancy at Tours, wanders about there at night; and whose name was therefore applied to French Protestants because of their nocturnal assemblies); from a heretic in the times of Charles VI. of the name of Hugo; from a *small* piece of money called "huguenot" (and named after "Hugues Capet"), used to express the low estimate in which they were held by French Catholics; or, worse still by way of reproach, as a compound of the name John *Huss*, the martyr, and the Fr. word *guenons*, monkeys; from a Swiss word *hensquenaux*, seditious, &c., &c. See Scheler's Dict. D'Etymol. Française, word Huguenot.

The author of this work has given his own views of the various words here submitted, with as much mingled completeness and conscientiousness, as he could summon to his labors on so wide a field of research. The *personal element* which is a positive quantity in all governmental and even

scientific efforts and effects, the world over, is of necessity present here also; let whatever there be of it, that seems false or intellectually unworthy, be eliminated, whether critically or kindly, by any one that follows after him, in the path here opened with welcome to his footsteps. Truth is everything; and any individual in comparison with it is nothing.

A.

1. Absurdus, Eng. *absurd*, commonly guessed to represent ab, from, and surdus, a deaf person (whose voice, being unregulated by the ear, is abnormal in its action), is from the same ultimate root with Sk. svṛi and svar, to sound, and Sk. svara-s, sound (cf. Lith. surme, a flute); and like L. absonus means dissonant. Of the same original is Gr. σῦριγξ, a pipe, a musical reed, Eng. *syringe*. Cf. for similar variation of sense L. pipire, to pipe or peep, and a pipe (as for smoking, &c.). L. susurro, I whisper, which, as a reduplicated form, is quite onomatopoetic, is perhaps of the same radication with Sk. svar.

2. Acies, a point or barb (Sk. açri-s, the edge of a sword, Gr. ἀκίς and ἀκή, Gm. ecke), Eng. *edge*. Of similar origin is *acme* (Gr. ἀκμή, a point); as are also the following words, immediately derived from L. acere (obs.), to be sour (as being sharp or biting; as Eng. word *bitter* comes from bite), *acid*, *acetic*: as also from L. acer, sharp, of same ultimate source (cf. Sk. akra-s, brisk, lively, and âçu-s, swift, and Gr. ὠκύς, as also ὀξύς, from which Gr. παροξυσμός, lit. sharp irritation, Eng. *paroxysm*, and L. acus, a needle), come *acerbity* and *exacerbate*, *acrimony* (L. acrimonia) and *vinegar* (Fr. vinaigre = vinum acre, sharp or sour wine), and *eager* (L. acer, Fr. aigre, like Eng. *meagre*, from L. macer, Fr. maigre); while from acuere, to sharpen, come *acute*, *acumen*, and *acuminate* (M. L. acuminare).

3. Aequus, level, equal (Sk. êka-s, one, Gr. εἷκος; lit. one with itself: cf. with Sk. êka-s, L. cocles, one-eyed = êka+

oculus), *equal*, *equable*, *equation*, *equator*, *equity*, and *iniquity* (L. iniquus), *adequate* (ad+aequus), *inadequate*, *equanimity* (+animus), *equivalent* (+valere), *equivocate* (+vox).

4. Aevum, time, life, age (Sk. êva-s, a course, a way, etc. cf. âyu-s, long life, perhaps for orig. aivas, and Gr. αἰές, αἰέν, and αἰεί, always,* and αἰών, for αἰϜών, a life-time, etc.), *ever* (Gm. ewig); *never* (not ever), *age* (L. aetas for aevitas, Fr. âge, contracted from such a form as aetaticum), *eternal* (L. aeternus for aeviternus).

5. Ager, a field (Sk. ajra-s, a plain or field, Gr. ἀγρός, Gm. acker), *acre* (M. L. âcra), *agrarian*, *agriculture* (+colere, to cultivate); *peregrinate* (per+ager); *pilgrim* (L. peregrinus, It. pellegrino, Fr. pelerin, Gm. pilger).

6. Agere, actum, to lead or drive (Sk. aj, to go, to drive, Gr. ἄγω and ἀγινέω, from which come δημαγωγός, Eng. *demagogue* = δημός+ἄγω—lit. a leader of the people; παιδαγωγός, lit. a leader of children; στρατηγία and στρατήγημα, Eng. *strategy* and *stratagem*; ἀγωνία, a contest, from ἄγων, an assembly, &c., Eng. *agony*; ἀνταγωνιστής, Eng. *antagonist*), *agent*, *agile* (L. agilis), *act*, *actual* (M. L. actualis), *actuate*, *actuary* (M. L. actuarius); *ambiguous* (amb, round about+agere); *cogent* (L. cogere = con+agere); *coagulate* (L. coagulare); *exigency* (exigere), and also *exegesis*, *exact* and *exaction*; *react*; *transact*; *agitate* (L. agitare, intensive form of agere); *cogitate* (L. cogitare = con+agitare); *cache* (Fr. cacher, to hide, from L. coactare); *attitude* (Sp. actitud, It. attitudine); *castigate* (L. castigare = castum+agere); *litigate* (litem+agere); *manage* (Fr. menager = L. manus+agere), *menagerie* (Fr. do.) viewed as demanding care and tact; *mitigate* (mitem+agere); *objurgation* (L. objurgatio = ob+jurgium, which last is doubtless for jus-igium = jus+agere); *prodigal* (L. prodigus=pro, for orig. prod,+agere); *purge* and *purgative* (purum+agere). *Examine* (L. examen, for exagimen, a balance or measure, cf. exigere, to measure

* As Kuhn says well (Zeitschrift, &c., Vol. II. p. 233), with Sk. âyu-s agrees the Gr. αἰές, by the weakening of υ to ε; and αἰέν is related to αἰές, as the 1st pers. pl. suffix μεν of verbs to the archaic form μες, Sk. mas; L. mus.

carefully, to weigh), also, and *embassy* and *ambassador* (M. L. ambascia, entrusted business, and ambasciator, from ambactus, part. of ambigere, to go about) radicate themselves in the L. verb agere.

7. Aio, or ajo, I say (Sk. ah, to speak, Gr. ἠμί; so Goth. aika is Sk. âha, I have said). This verb, in its present form, represents, as in adagium, also, an *adage*, an earlier form, agio (like major, in Latin, for an original magior: cf. Gr. μείζων for μεγιων), stem ag. To this same primitive root ag, belongs, with aio, the word *axamenta* also, or hymns sung by the Salii, derived from a frequentative form axare, lit. to say or repeat much; in aio or ajo (for agio), the common root ag having had the half-vowel *i* or *y* added to it. *Indigitare*, to call upon the gods, and *indigitamenta*, religious books, containing the names of the gods, belong also to this same root. From aio come Eng. *aye* (lit. I say it), *nay* (aye, with the negative ne), *negation* (negare = ne-ig-are), *deny* (denegare), *abnegate* (M. L. abnegatio), *adage* (adagium).

8. Alius, another (Gr. ἄλλος for ἄλjος; cf. L. ollus, archaic form of ille, with which also cf. Fr. il, le, and la, as its derivatives, and adv. olim, old acc. form of ollus, as partim of pars; and aliquis also = alius+quis. Cf. also ἀλλάσσω and Eng. *parallax*, and παρὰ ἀλλήλων, Eng. *parallel*, as derived from ἄλλος, from which also comes *metal*, Gr. μέταλλον, lit. μετ' ἄλλων, with other things; as, ore is never found pure: cf. Fr. metail. From μέταλλον come also *medal* and *medallion*, It. medaglia, Fr. medaille).

Bopp and Pott regard L. alius and Gr. ἄλλος as the paronyms of Sk. anya-s. This derivation Schleicher, Curtius and Corssen reject: Schleicher regarding them, without giving reasons for the idea, as derived from the same root with Sk. ar. Curtius and Corssen leave the question of its ultimate origin untouched. Here belong *alien* (L. alienus), *alienate*, *alter* (L. alter, comp. form of alius), *alternate* (M. L. alternare) and *alternative*, and *altercate* (L. altercari), and *alibi*, a law term (L. alibi, an old dat. of locative signification, from alius, like ibi of is and ubi, for quubi, of quis, as in alicubi; and as also in tibi from tu, Sk. tubhyam, and sibi from tu and

sui; and mihi, dative of ego, for mibhi, Sk. mabhyam). *Other*, also, is but L. alter, Fr. autre, Sp. otro. Here, too, belong the following compounds: *solitude* and *solitary* (L. solus = se, without, and alius, another,—like socordia, laziness, from secors, lit. without heart, and sobrius, Eng. *sober*, or se+ebrius—and hence the gen. form, solius); *adultery* (= ad alteram, sc. uxorem).

9. Alere, part. altus, to nourish (cf. Sk. ar, to raise up one's self, to strive upwards, and L. orior and olere and elementum: Gr. ἀλδαίνω, ἄλθω and ἀλθαίνω are the Gr. paronyms of alere. From L. olere and olescere come *adolescent*, L. adolescens; *abolish*, L. abolere; *prolific*, L. proles), *aliment*, *alimony*, *alumnus*, *altitude* (L. altus, grown up, high), *old* (Gm. alt, comp. älter, etc.), *elder* (both adj. and noun), *alderman* (M. L. aldermannus), *exalt*, *altar* (altus+ara). From alescere, incept. form of alere, come *coalesce* and *coalition*. *Haughty* and *hauteur* find their place also here (L. altus, Fr. haut: so M. L. "hauta justitia" occurs for alta justitia); and *hautboy* (= Fr. haut bois, or high wood: lit. a *wooden* wind-instrument of *high* note).

Corssen makes, perhaps rightly, L. alacer of same radication with L. alere. From alacer come *alacrity*, *allegro* and *allegretto* (It. derivatives from alacer).

10. Amare, to love (for original form (k)amare probably: cf. Sk. kam, to love. Cf. for form L. aper and Gr. κάπρος, and also L. noscere, ridere, vanus and venire for (g)noscere, (k)ridere, (c)vanus and (g)venire)); *amatory*, *amorous*, *amiable* (L. amabilis, Fr. aimable), *amicable* (L. amicus), *enemy* (L. inimicus, Fr. ennemi), and *inimical*, *amity*, *enamor* (It. inamorare). L. amita, an aunt, belongs perhaps here, from which comes Eng. *aunt* (Fr. tante, the initial *t* being euphonic).

11. Angere, to throttle (Sk. anhu-s, pressed tight; also, anha-s, pain; and agha-m, evil; Gr. ἄγχω, I press or tighten; cf. also ἄχος, pain, Eng. *ache*, and ἀχεύω, I am sad), *anguish* (L. angustia, It. angoscia, Fr. angoisse. Cf. also L. angor from same root for sense): the physical symbol for the severest mental torment, being that of acute pain in the throat;

anxious; anger (so *passion*, from pati, to suffer, implies that its subject is a sufferer at the time), *angina.*

12. Angulus, an angle, a corner (Sk. ak, to bend, and anka-s, a hook; Gr. ἄγκων, a bend; and also ἄγκος and ὄγκος, L. uncus, Gm. haken, Ags. hacan and hôc, Eng. hook), *angle*, to *angle* (Gr. ἀγκύλος, crooked, curved), and *ankle.* With ἄγκος corresponds also ἄγκυρα, L. anchora, Eng. *anchor.*

13. Anima, breath, the vital principle (Sk. ana-s, breath, from an, to breathe; cf. also anila-s, wind; Gr. ἄνεμος, wind, and ἄημι, I blow), *animate* and *inanimate* (cf. L. animus, the mind, and Gr. ἄνεμος, wind, for correspondence of sense, with L. spiritus, breath, wind, the soul, Eng. *spirit*, from spirare, to breathe. Air set in motion, in which effects are seen, but not their cause, is the favorite symbol, in all languages, for bodying forth the idea of the soul), *animal, animalcule, animosity* (L. animosus, lit. full of feeling), *unanimous* (L. unus +animus), *magnanimity* (magnus+etc.).

14. Annus, a year (Gr. ἔνος and ἐνός, a year, and δίενος, L. biennis, and τρίενος, L. triennis; cf. also, Sk. sana-s, old, L. senex, senis, and Lith. senas), *annual, annals, anniversary* (vertere, to turn, or return), *biennial* (bis, twice), *perennial* (per+annus), *solemn* (L. solennis = solus+annus, stated, and thence ceremonial, and thence pompous), *superannuated.*

15. Anser, a goose (Sk. hansa-s, Gr. χήν, Gm. gans), *goose* and *gander.*

16. Ante, before, in space or time (Sk. anti, over against, Gr. ἀντί), *ante-* and *anti-*, *anterior, avaunt* (Fr. avant, It. avanti = L. ab+ante, lit. from before, cf. for form Fr. devant =L. de+ab+ante), *advantage* (Fr. avantage), *advance* (Fr. avancer, It. avanzare), *antique* (L. antiquus), and *antiquated, ancient* (M. L. antianus, It. anziano, Fr. ancien), *ancestors* (M. L. antecessores, see cedere).

17. Aqua, water (Sk. ap; n. pl. âpa-s, water. Cf. Goth. ahva, a river. The original consonantal radical was doubtless a guttural which has been changed to the labial *p* in Sanskrit. The ancient title of Greece, γῆ Ἀπία—lit. in such a case the water-land, i. e. abounding in water; or, lying over the water

—seems to indicate this same origin), *aquatic, aqueous, aqueduct* (+L. ductus), *terraqueous* (+L. terra).

18. Arare, to plough (Gr. ἀρόω, ἄροτρον, a plough, and ἄρουρα, a ploughed field, Lith. arti, to plough, and arimas, a ploughed field), *arable, oar* (Ang. Sax. åre), viewed as a kind of ploughshare in the water. The root ar, to plough, appears also in L. armentum, cattle for ploughing, and probably in Gm. arbeit, labor, and in Eng. word *errand* (old High Gm. arunti).

19. Arcere, to enclose, confine, restrain (Gr. ἀρκέω, I keep off, and ἀλκή, defense, cf. Sk. raksh, to defend), *coerce* (L. coercere, to shut up), *exercise* (L. exercere, lit. to drive or thrust forth, as the arms or feet, etc.), *incarcerate* (L. carcer, a prison, for co-acer). L. arcus, a bow (as being drawn in) is from arcere and Eng. *arc;* and also L. arx, a citadel, and L. arca, Eng. *ark*, and L. arcanum, Eng. *arcana.*

20. Ἀριθμός, number (cf. ἄρω, I fit, etc., and ἀρτύω, I arrange, and also ἀρθμός, a bond, and ἄρθρον, a joint, Sk. ar, to hit upon or obtain anything), *arithmetic, ream* (It. risma, from orig. arisma, Sp. resma, Fr. rame).

21. Arma, tools, an army (Gr. ἁρμός, a fitting, a joint, a shoulder, from ἄρω, I fit, etc., Sk. ar, as in ἀριθμός above), *arms, arm, armature, armor, armory, armament, disarm, alarm* (It. allarme, Sp. alarma, Fr. alarme—a contracted form of the battle cry "all' arme," or "to arms"): cf. for sense Eng. alert (Fr. alerte=It. all' erta, lit. on the high ground, i. e. to stand on watch); *armistice* (L. armistitium=L. arma+stare: cf. for form and sense L. solstitium, Eng. *solstice*).

22. Ars, art (Sk. ar, to reach or arrive at anything; arya-s, hanging or clinging to; Gr. ἄρω, I fit, and ἀρτύω, I arrange, and ἄρθμος, a bond; with which cf., as of same source, ἁρμόζω and ἁρμονία, Eng. *harmony*, and also especially ἀρέσκω, I please, and ἀρετή, virtue, or fitness of conduct, as also ἀριθμός, and L. arma. These words are placed together here, because all evidently correlated. The original etymon it is not easy to determine. Art is, etymologically, the handling of things according to their intellectual fitness, as virtue is, in its Greek terminology (ἀρετή), action according to the fitness

of things. Derived from L. ars, are Eng. *art*, *artisan* (It. artigiano, Span. artesano), and *artist*, and *artifice* (facere); and also *inert* (L. iners) and *inertia*, *artillery* (Fr. artillerie; cf. for sense, *engine*, Fr. engin, from L. ingenium). *Arsenal* (Fr. arsenal), which, without examining the corresponding forms in other modern languages, might naturally be placed here, is of another origin, cf. It. arzana and darsena: Arabic dar çanah, Persian tarsanah. From the same root with ars, comes also L. artus, a joint or limb, and from this, Eng. *article* (L. articulus, dim. a little joint), and *articulate*.

Of the same ultimate origin with ars, is L. armus (viewed as being *fitted* to the shoulder-blade), Eng. *arm*.

23. Ascia, an axe (cf. ἀξίνη, prob. from same root with ξέω, and ξύλον, cut wood, It. accia and azza, Span. hacha), *axe*.

The following words are of special interest, as all belonging to one and the same radical group with each other. They are connected immediately in sense with L. ascia: that the connection is of any more intimate and vital kind, the author declares not. They are *hatchet* (Fr. hache and hachette), *hack* (Gm. hacken), *hew* (Gm. hauen), *hay* (Gm. hau), lit. *cut* grass, *hedge* and *haw*, as being trimmed (Gm. hag and hecke, Fr. haie), and *hawthorn* and *hatchel* (Gm. hechel).

24. Astrum, a star (Sk. târâ, a star, for orig. stârâ and Vedic pl. staras, stars, from Sk. star and stri, to strew; see L. sternere, Gr. ἀστήρ and ἄστρον), *astral*, *asteroid*, *disaster* (It. disastro, Fr. desastre), an astrological word; *star* (Gm. stern). L. stella, for sterla, for sterula, is of same origin, from which come *stellar*, *stellated*, *constellation*.

25. Augere, auctum, to increase (Sk. vaksh, to increase, Gr. αὐξάνω, Goth. vahsja. The shortest simple root seems to be ug: cf. Sk. ugra-s, mighty, and oja-s, strength; and Goth. auka, more: cf. also L. vegeo, vigeo, vigor and vigil, and Gr. ὑγιής, sound, &c.), *augment*, *auction*, *autumn* (L. autumnus, lit. increase), *author* (L. auctor, a producer, or cause), *authority* (L. auctoritas), *authorize*, *authentic* (M. L. authenticus), *auxiliary* (L. auxilium); here too belongs, probably, L. augustus, Eng. *august* (referring to the increase of honor from office); cf. Lith. auksz-tas, high.

26. Auris, the ear, for orig. ausis, cf. auscultare (Gr. οὖς, cont. from οὔας, for prob. older form οὐσαρ and αὐσαρ, Goth. auso, Lith. ausis, Gm. ohr: cf. for form Fr. oreille from L. auricula), *ear*, *auricle*, *auricular*, *auscultation* (cf. with L. auscultare, It. ascoltare, and Fr. écouter), *audience*, *audit*, *auditory*, *obedient* (L. obedire = ob+audire), *obey* (Fr. obeir), *hear* (Gm. hören) and *hearken* (Gm. horchen), and *hark*. *Rehearse*, probably, belongs here also, as a causative form of this same root.

27. Aurum, gold (Sk. ush, to burn, to shine, with which cf. also Gr. εὔω (for εὔσω) and L. uro (for euso) I burn. Cf. Sk. usar, morning, and usriyâ, light, and Lith. auszra, dawn. With the same ultimate root gunated, by prefixing an initial *a*, as in root *aus*, is connected L. aurôra, morning, for aus-âsâ, Eng. auroral, cf. Lith. auszra, dawn; and also L. prop. name *Aurelius* * for Αὐσέλιος, lit. descended from the sun, as also represented in ἥλιος, Cretan ἀβέλιος, Dor. ἀέλιος for orig. αὐσέλιος). With aurum are connected *orange* † (M. L. aurantium and arangium, sc. pomum, lit. the golden apple, It. arancia), *treasure* (Gr. θησαυρός = perhaps τίθημι+αὖρον, L. thesaurus, Fr. trésor), *auriferous*, *oriflamb* (= aurea flamma).

28. Avus, a grandfather, from which comes L. avunculus, dimin. (lit. a little grandfather), Gm. onkel, Fr. oncle, Eng. *uncle*.

B.

29. Ballum (M. L.) a *ball* (It. balla, Fr. balle, Sp. bala, Gm. ball: cf. Gr. βάλλω, I cast, or throw, as perhaps, if not probably, its source); a *balloon* (Fr. ballon, Sp. balon, a large ball); a *ballad* (It. ballata)—the game of ball being accompanied in the middle ages with songs and dances.

With Gr. βάλλω, cf. πάλλω, I shake, and παλάσσω and L.

* The Aurelian family at Rome had the public office assigned to it, of performing sacrifices to the sun.

† Diez, however, who is certainly an authority of the first class, and not lightly to be contravened, regards the word "orange" as of a Persian original, and as having come through the Arabic into Europe, and quotes the Persian nârenǵ, Arabic nâranǵ, and Span. naranja. These seem to the author indeed to be of identical origin; but the Fr. and Eng. orange and Gm. pomeranze are as evidently of another common source.

pello and pila, a ball, and Fr. bille, a ball, and billard (It. biglietto) Eng. *billiards*, lit. little balls; and Eng. *bill* (viewed as being rolled up into a ball).

From *βάλλω* and *βαλλίζω* (I dance, lit. I throw up my heels) come *ball* and *ballet* (It. ballare, Sp. bailar; and It. ballo, Fr. ballet).

From *βάλλω* come also *bolus* (Gr. *βόλος*) *bowl* (both noun and verb: Sp. bola and bolear, Fr. boule); *bowlder* and *bullet* (Fr. boulet, dimin. of boule, a ball).

The compound derivatives from *βάλλω* are many and singular: as Eng. *devil* (Gr. *διάβολος*, an accuser, It. diavolo, Fr. diable, Gm. teufel) and *diabolic; hyperbole* (lit. thrown beyond the mark); *carbine*, lit. an instrument for throwing things (from Gr. *καταβολή*, a throwing down, M. L. chadabula, contracted into cabulus, came Old French caable, and thence the provincial form calabre and the Fr. carabine, It. carabina and Eng. carbine); *parabola* and *parable* (Gr. *παραβάλλω*, I set side by side, I compare). From *παραβάλλειν*, M. L. parabolare, to harangue, come *parole* and, through the Fr. parler (for paroler, It. parolare, Span. parolar) Eng. *parlance* and *parliament* (lit. a place for speaking) and *parlor* (Fr. parloir), and *palaver* (Sp. palabra). The word *emblem* also belongs here (Gr. *ἔμβλημα*, lit. raised work, embossed on swords and shields, from *ἐμβάλλω*) and the word *problem*, likewise (Gr. *πρόβλημα*, from *προβάλλω*); as also *symbol* (Gr. *σύμβολον* from *συμβάλλω*), lit. brought together with something else.

30. Bancus (M. L.), a seat, from Sax. benc, Eng. *bank, bench, a Bank*, and *banker* (lit. one standing by a bench; cf. for sense, a *bench* of judges, also word *assize*, from Fr. asseoir, to sit by or near), *banquet*, It. banchetto, dim. of bancho, a table, Sp. banqueta, a stool (lit. tables for feasting provided with *benches*) *; mountebank* (lit. mount a bank or bench).

31. Barca (M. L.) a commercial vessel (cf. Gr. *βᾶρις*, a sort of raft, and also *βάρος*, a burden), *barque* (Fr. do., It. barca), *embark, disembark, debark, barge* (M. L. barga and bargia, double forms of barca, Fr. berge), *bargain* (M. L. barcaniare, lit. to carry to and fro: so, in word traffic—see facio—and *negotiate*—nec+otium—the idea of the continuity

of effort involved is expressed. Cf. It. bargagnare and Fr. barguigner).

32. Bar (a Celtic root), a long piece of wood), *bar*, *barrier* (Fr. barriere), *barricade*, *embarrass* (Fr. embarrasser), *barrister*, *barrel* (Fr. baril), *debar* (Fr. debarrer) and *embargo* (Sp. do. from L. imbarricare).

33. Batuere, to beat (Gr. παράσσω and παταγέω, from which roots come *pat* and *patter*, Gm. patschen, to clap or slap), *beat* (M. L. battere, It. do., Sp. batir, Fr. battre), *batter*, *battery*, Fr. batterie, *battle* (M. L. batalia, It. battaglia, Fr. bataille), *battlement* (an embrasure and its surroundings, originally), *battalion*, *combat* (Fr. combattre, to fight against), *debate* (Fr. debattre), *abate* (Fr. abattre, to beat from or down).

34. Binden, band, gebunden (Gm. cf. Ags. bindan), to bind (Sk. bandh, to bind. Cf. also Sk. bandha-s, a bond, and badhû-s, a wife. In πένθερος, a son-in-law, and πεῖσμα, a bond or cable, for πένσμα or πένθμα, we seem to have the same root in Greek. The L. vincire, to bind, and Gm. winden, to *wind*, belong perhaps here also; from same source also with Sk. bandh may come L. fidis, a catgut, Eng. *fiddle*, and L. fascia, Eng. anatom. term); *bind*, *band* (cf. Fr. bande, It. benda), *bandage*, *bond*, *bondage*, *bounds*, *boundary*, *bundle* (Gm. bund and bündel). Here belong also (besides perhaps the word *bend*) *husband* (lit. *the band of the house*), *ribbon* or riband for *ribband*, the true spelling (rib, Gm. rippe, referring primarily to narrow forms of things), meaning literally a narrow band; *contraband* (Fr. contrebande, lit. contrary to law), and a *band* (as of music, being bound together by some formal rules of association). To this same root (binden, etc.) belongs Eng. *ban* (M. L. bannum, of Lombard origin, an edict against one; It. and Sp. bando, Fr. ban), and *abandon* (Fr. abandonner = L. ad bannum donare, lit. to give or expose to the ban), *banish* (Fr. bannir, lit. to put under the ban, M. L. banneiare), *bandit* (It. bandito, an exile, an outlaw, Sp. bandido), *banditti*. *Banner*, also (M. L. banearium, Sp. bandera, It. bandiera) is of same source.

35. Blanchus, or blancus (M. L.), white, pale, or that which has lost its color (Gr. βλάξ, thin, wasted; cf. βληχρός),

blank (It. bianco, Sp. blanco, Fr. blanc, fem. blanche, white; Gm. blank and blinken, to gleam, to wink), *blanch* (Fr. blanche and blanchir), *blanket* (named from its undyed or white color, like *candy*, from candere, to be white or glistening, cf. Fr. blanchet), *bleach* (Gm. bleich, very white or pale, Old Gm. blîchan, with which cf. Sk. bhrâj, cf. Fr. blanchir), and *bleak*. The word *black* also belongs here (denoting literally the fading out of all color).

36. Biegen, bog, gebogen (Gm.), to bend, bow, etc. Its L. paronym, for sense, and as Grimm claims, for radical form, is flectere; which he refers with Gm. fliehen to Sk. bhuj, Gr. φεύγω, and L. fugio:—L. flectere and Gm. biegen being transitive and L. fugere and Gm. fliehen being intransitive. Here radicate themselves Eng. *bow*, *bough*, and *book* (Gm. buch), lit. something bent or doubled up. Cf. *volume* (L. volumen, from volvere, to roll), lit. a scroll.

37. Βόμβος, a hollow sound (an onomatopoetic word), *bomb* and *bombard*. Here too belongs perhaps Eng. *pump* (Gm. pumpe: cf. Gm. pumpern, to make a hollow noise). Eng. *boom*, Danish bomme (a drum), is of similar onomatopoetic origin; like Gm. brummen, to hum, and Eng. *hum*. With L. bombus, Eng. *bobbin* is probably correlated, in allusion to its whizzing noise (Fr. bobine). Cf. also Eng. *bobinet*.

38. Bos, bovis, stem bov, an ox or cow (Sk. gâu-s, Gr. βοῦς for βόϜς. The labial initial in both Greek and Latin was probably reached in the end through a previous softening of the guttural *g* into gv), *bovine*, *beef* (Fr. boeuf), *beeves*. Gm. kuh, Eng. *cow* has been thought by some to have been but a hardened derivative from the Arian original of the Sk. gâu-s, as L. bos, for bovs, is a softened one; but it is, probably, derived from the Gm. verb kauen, to chew, the paronym of the Eng. verb *chew*, from which comes also *cud*. With more probability others have also thought that the Gr. γάλα, stem γάλακτ is but a compound of γα, cow, and λακτ, milk (L. lac, stem lact). From Gr. βοῦς and τυρός, cheese, come Gr. βούτυρον, L. butyrum, Eng. *butter* (Gm. do., Fr. beurre). From L. bos comes L. buculus, a bullock, and from this Eng. *bugle*, (Fr. do., a hunting horn; cf. also Fr. beugler, to bellow).

39. Boscus and buscus (M. L.) a wood, a forest: *bosky*, *bush* (Gm. busch, It. bosco), *ambush* and *ambuscade* (It. imboscata). Cf. for sense L. insidiae from in+sedere, to *sit down* (i. e. in the bushes) *against* (i. e. those for whom they lie in wait). Fr. bouquet also (for bosquet) and Eng. *bouquet* belong here.

40. Botte, butte, and bottich (Gm.), a coop, tub, or barrel (Gr. *βοῦτις*, a flask, M. L. butta, cf. Gr. *πυτίνη*, cf. also Eng. *pot* and Gm. pott), *butt* and *boot* (Fr. boute and botte, a cask and a boot), *bottle* (M. L. buticula, It. bottiglia, Fr. bouteille), *body* (Ang.-Sax. bodig, its etymological sense being like that of the kindred words trunk and chest for the upper part of the body, Gaelic bodhaig, Gm. bottech). Pictet however regards it as connected with root bandh, to bind (which see), and compares it with Sk. bandh, the body (as being bound together in one).

41. Brachium, the arm, the forearm (Sk. bâhu-s, Zend. bazus, Gr. *πήχυς*), *brace*, a support, and *brace*, a couple (lit. two joined together, arm in arm. So the word *couple* itself has come to mean two), *bracket*, *bracelet* (lit. an armlet), *embrace* (lit. to put arms around each other).

42. Brevis, e, short, etc., for orig. bre(g)vis (Gr. *βραχύς*. Cf. L. levis with Gr. *ἐλαχυς*), *brief*, *brevity*, *breviary*, *semibreve*, *brevet* and *breveted*, *abbreviate* and *abridge* (Fr. abreger from L. abbreviare: cf. for form Fr. alleger from L. alleviare).

43. Brunus (M. L.), brown, from which come Eng. *brown* (Gm. braun), *brunette* (It. brunetta), *bronze* (It. bronzo, Sp. bronce, Fr. bronze); *burnish* (It. brunire, Fr. brunir), cf. *burn* (Gm. brennen, etc.), *burn* (Gm. brennen, It. brucciare), *brand* (Gm. brand, from brennen, to burn), *brandy* (Gm. branntwein, lit. wine burnt or distilled).

44. Bucca, the cheek (viewed as puffed out in speaking) from which Fr. bouche, the mouth, and verb deboucher, Eng. *debouche*. From L. bucca comes L. buccula, a mouth, a part of a helmet, and Fr. boucle and bouclier, Eng. *buckle* and *buckler* (cf. It. brocchiere).

45. Bulla, a bubble, a boss or stud (viewed as protuberant) may be onomatopoetic; or, with L. bullare and bullire (which

are connected both in form and sense with it), and from which come Eng. *boil*, *ebullition*, *bubble* (cf. It. bollire and Fr. bouillir), it may be of same radication with Gr. *βάλλω*, which see. From L. bulla (It. bolla, Gm. bulle) which in the middle ages meant the *seal* of an important document, comes the Pope's *bull** (viewed as being *sealed*, and so authorative, as a sort of divine *exequatur*). Here too we must place Eng. *billet* and *bill* (It. bolletta and biglietto and Fr. billet, from It. bollare, to stamp with a hot iron and to seal; and so means lit. a sealed or stamped note); and *bulletin* (It. bollettino, Fr. bulletin, a stamped schedule of news); *bullion*, probably, contains the same idea in it, of being gold in the mass, *stamped*, (cf. for sense, *ordnance*, *regulation-swords*, &c.).

46. Burgus (M. L.), a castle or tower (Gr. *πύργος*), and also a thickly settled town, viewed as being, without walls, its own adequate defense. Hence come Eng. *borough*, *-burgh*, and *-bury*, *burgher* (M. L. burgarius, Gm. bürger), and from this the vulgar *bugger* (cf. *villain*, from villanus, living in the country), too well justified a scarecrow for those residing in the outskirts of a great city, *burgess* (M. L. burgesia, Fr. bourgeoisie); and *burgomaster*. The *Boulevards* (Sp. boulevard, It. baluarto) in Paris are probably a corruption for Bourgward, or land lying around a city wall. Grimm however considers them to be derived from Gm. bollwerk, Eng. *bulwark*. Cf. for sense, L. pomoerium = post murum. So, from L. burgus (Gr. *πύργος*) come Eng. *harbor* (Gm. herberge = heer+bergen, lit. a place for protecting a number), M. L. albergium, al- (being the Arabic article the) and *harbinger* (lit. one who provides harborage beforehand). Fr. faubourg or suburbs of a city represents perhaps L. falsus+burgus, i. e. the unreal city, or part of the city; or, that lying outside of the walls. It may be, however, a Fr. corruption of Gm. vorburg, cf. for sense Eng. suburbs.

47. *Βύρσα*, leather, a hide, and M. L. bursa and byrsa; from which come Fr. bourse and Eng. *purse*; and *disburse* (Fr. debourser) and *reimburse* (Fr. rembourser) and *Bourse*

* The name of the animal *bull* (Gm. bulle) is connected with Eng. *bawl* and *bellow* (Gm. bellen).

(a name first given to the mansion of a patrician family of Bruges in the 14th century who had three hides on their ensigns armorial carved over their gate).

C.

48. Caballus, a nag, from which come Eng. *cavalier* (Fr. do.), *cavalcade* (Fr. do.), *cavalry*, *chevalier* (Fr. do.), *chivalry*.

49. Cadere, casum, to fall (Sk. çad, to fall, and to cause to fall; cf. also, Sk. pad and pat, to fall, and also Gr. κατά, from above down, as in κατιέναι, to go down), *case*, *casual*, *casuist* (lit. a putter of cases, i. e. of conscience), *cadence* (part. cadens), *chance* (M. L. cadentia, It. cadenza, Gm. schanze, Fr. chance, cf. Fr. cher, dear, and chérir, to *cherish*, from L. carus, and Fr. chair, flesh, from L. caro), *accident* (L. accidere = ad+cado), *deciduous* (L. decidere), *decay* and *decadence* (Fr. decaer, from L. decadere), *incident*, *coincide*, *occident* (L. occidens, sc. sol), *occasion* (sup. occasum, of occidere). From cadere, casum, comes Eng. *cascade* (Fr. do., It. cascata, from verb cascar, to fall).

50. Caedere, caesum (a causative form of cadere, like, for sense, L. jacio of jaceo, or, in English, lay of lie, raise of rise, and fell of fall. Kuhn analyzes caedo (Zeitschrift, &c. I. 93) as being derived, by reduplication, from cado: as, thus—câcado, câcdo, caedo; but Corssen agrees with Leo Meyer in associating it with L. scindo and Gr. σκίδναμαι and κίδναμαι and Goth. skaidan: making caedere stand for earlier form scaidere, or the pure stem scid, in scindere, gunated). Hence come *circumcise* (lit. to cut around), *concise* lit. certain parts being cut out and the rest put together: like, for sense, syncope (Gr. συν+κόπτω), *decide* (lit. to cut off, i. e. further doubt or delay), and *decisive*, *excise* (lit. cut off, i. e. by way of toll), *incision*, *precise* (lit. cut down in front, or sheer, like an escarpment), *fratricide* (+frater), *parricide* (+pater or parens), *homicide* (+homo, a man), *suicide* (se+caedo), *cement* (L. caementum, for caedimentum, rough pieces or chips of stone, originally).

51. Calare, to call or call to (Sk. çru, Gr. καλέω, cf. κλάγγη,

clang and *clangor*, and κλάζω, I *clash*. Lottner places together, however, with L. calare and Gr. καλέω, Sk. kala, sounding softly and Gm. schallen. From καλέω comes ἐκκλησία, lit. a calling together, an assembly, a church, Eng. *ecclesiastical*). From calare and its derivatives come Eng. *call* and *a calling* (cf. sense of word *vocation* and *avocation*, i. e. as from God), *recall*, *challenge* (Fr. do., M. L. callengia), *claim* (L. clamare, lit. to cry out, in which word is involved the idea of vociferation in the assertion of one's rights), *clamor*, *acclaim*, and *acclamation*, *declaim*, *exclaim*, *proclaim*, *reclaim*, *calendar* (L. calendae, calends, or proclamation-days), *intercalary*, *nomenclature* (lit. a calling by name), *celebrated* (L. celeber, lit. called together, and so crowded or spoken much of or to, and so, famous).

52. Calor, heat: *caloric*, non-*chalance* (Fr. do.), lit. without being in any heat about a thing.

53. Calx, the heel or large bone of the foot, and secondarily a piece of lime (Gr. λάξ for orig. κλάξ, and λακτίζω, I kick. Cf., for style of changes reversed, L. lac, milk, stem lact, and Gr. γάλα, stem γάλακτ: cf. also Sk. çilâ, a stone, and çarka, gravel, and Gr. χάλιξ), *calcareous*, *calcine*, *recalcitrate*, *chalk* (Gm. kalk, Fr. chaux).

54. Campus, a flat place or plain (Gr. κῆπος, a garden or plantation. Cf. Sk. kshi, to dwell, and a supposed early causative form derived from it, kshapâyâmi, and Gm. hufe), *camp*, *encampment* (viewed as being in the open field), *campaign*, *champaign* (Fr. champ and champagne), *champion* (M. L. campio, Gm. kämpe and kämpfer), *scamper* (Fr. escamper, lit. as ex+campo, to run away from camp and, of course, fast), and *scamp* (one who does so run); so that a deserter is, par eminence, a scamp.

55. Candere (a strengthened form of canere, to be gray), to be very white, to shine (Sk. kan, to shine. Cf. γανάω and γανόω, I shine, and also καίω, I burn, and κόνις, ashes, L. cinis, and Gm. scheinen, Eng. *shine* and *sheen*), *candle* (L. candela), *candelabra* (L. candelabrum), *chandelier* (Fr. do.), *cannel* (or candle-coal), as burning so freely, *chandler* (Fr. do., lit. a maker or seller of candles, and so of other small wares), *candy*

(It. candito, Fr. candi. Cf. blanket, from blancus, white) candy, which is but crystallized sugar, being naturally white, and getting its name, like *candle*, from its color. Mahn's etymology, endorsed by Diez, is quite different. He regards it as coming from the Arabic qand, the thickened juice of the sugar-cane, and itself derived from the Persian and Sk. khanda, a bit or piece, and so sugar in pieces, or crystallized, from Sk. stem khad, to break. From L. candere come also Eng. *candor* (lit. whiteness of character: so, *integrity* is unspottedness), *candid*, *candidate* (originally dressed in white), *kindle* (It. accendere, Sp. encender), *incendiary* (L. incendere, sup. incensum), *incense*, and *incensed; incandescent* (L. incandescere). Candia, the ancient name of Crete (from which comes Fr. craie, chalk, and Fr. and Eng. crayon) is derived from candere, to be white, referring to the chalk cliffs of the island. Cf. Albion, as the name of England, from the chalk cliffs at Dover.

56. Canere, cantum, to sing (Sk. kvan, to sound, Gr. κανάσσω and κανακή), *cant* (L. cantare, freq. to sing or sound forth much), *cantillate* (L. cantillare, dimin. form), *canticles*, *chant* (Fr. chanter), *enchant* (Fr. enchanter), *chanticleer* (chant+clear), *incantation* (L. incantare, to say or sing a magic formula), *concinnity* (L. concinnus, from concinere, to accord, lit. in sound), *incentive* (a martial figure, drawn from a trumpeter's blowing of a horn as a call to battle. Cf. *provocative* for sense, from provocare to call forth or challenge to a trial at arms). L. carmen, a song (earlier form casmen) is from canere, for canmen.

57. Canis (for orig. cvanis, Sk. çvan, Gr. κύων, Gm. hund), Eng. *canine* and *canaille* (Fr. do., Old Fr. chienaille, It. canaglia), *hound* (Gm. hund).

58. Canna, a reed (Sk. kandha-s, a stick or reed, Gr. κάννα), *cane*, *can* (as being cylindrical in form), and a *canister* (L. canistrum), *canal* (L. canalis), *channel* (L. canalis, Fr. chenal) *canon* (Gr. κανών, a straight rod), *canonize*, *cannon* (Gm. kanone, It. cannone), cañon (Sp. do.), and probably *canoe* (Fr. canot, Gm. kahn). From canna, a reed (M. L. canella, dim.) comes also the Fr. cannelle (It. cannella, Gm. kaneel) for cin-

namon-bark (on account of its volute form when dried), and also Eng. *kennel* (Fr. chenil).

59. Capere, to take, seize, hold (cf. Gr. κώπη, a handle, and κάπη and καπάνη, a crib, as a receptacle, and also κάπτω, I gulp down. Cf. also Gm. heft, a handle, for whose phonetic accordance, cf. Gm. herz and καρδία), *capture*, *captious*, *captive*, *captivate*, *caitiff* (L. captivus, It. cattivo, Fr. chetif, wretched, mean), *capacity* (capax), *capacious*, *capstan* (L. capistrum, a holder), *cable* (It. cappio, Fr. and Sp. cable, M. L. capulum, that which holds), *accept* (L. accipere), *anticipate* (L. anticipare), *conceive* and *conception* (L. concipere, Fr. concevoir), *deceive* and *deception* (L. decipere, lit. to take from or away), *dupe* (Fr. duper, L. decipere; the *c* of the L. form being lost in the French, as the *g* of L. fugere is in Fr. fuir), *except*, *inception*, *intercept*, *municipal*, *occupy*, L. occupare (cf. for change of vowels L. taberna and contubernium), to seize,—a military figure; *participate* (= L. pars+capere); *perceive* and *perception*; *precept* and *preceptor*; *receive*, *reception*, *receipt*, *recipe*, and *receptacle*; *recuperate* and *recover* (L. recuperare, It. ricovrare, and Fr. recouvrir); *prince* (L. princeps =primum, sc. locum, capere), *principle* (Fr. do., L. principium), *principal* (L. principalis). From capere comes also captare, freq. verb, to catch at eagerly, etc. (with which cf. Gr. κάπτω, I snatch, and Gm. schnappen, to snap up, etc). From captare comes Eng. word *catch*, and from an intermediate derivative, captiare, the Fr. chasser, Eng. *chase* (It. cacciare, Sp. cazar), and *purchase* (Fr. pourchasser, to pursue eagerly) referring etymologically more to the mere fact of obtaining than to the mode of doing so. With captare is connected likewise, it would seem, Fr. happer to snatch at or up, from which come Eng. *hap*, *happen*, *mishap*, *perhaps*, *haphazard*, *happiness* (the *casual* attainment of which by mankind at large is certified in the word itself). Cf. also, in this connection, L. accipiter, Gm. habicht, Eng. *hawk*. So, from M. L. accapitare (= L. ad+captare) comes Fr. acheter, to buy, lit. to take to one's self (It. accattare). Thus the radical *a* in capere runs, in derived forms, through all the vowels *a*, *e*, *i*, *o*, *u*.

60. Caper, stem capro and capra, a goat (Gr. καπρός, a boar. Cf. καπράω and καπρίζω, to be lecherous. Cf. L. aper, stem apro, a wild boar, in which doubtless an original initial guttural is rejected), to *caper* (lit. to jump around, like a goat), *caprice* (It. capriccio, Fr. caprice), lit. like the actions of a goat (that is, for folly).

61. Capsa and capsus, a repository, case, etc. (κάψα, a chest: cf. κάπη, a crib, and κάπτω, I swallow up, etc.), *capsule* (L. capsula, dimin.), *case*, a box, etc., and *caisson* (Fr. caisse and caisson, Sp. caja and cajon), *cash* (Fr. caisse, Sp. caja), *cashier* (Fr. caissier, Sp. cajaro). *Carcase* also belongs here (It. carcassa, Fr. carcasse) and is undoubtedly a compound of L. caro, flesh, and capsa, a case, and means a *flesh-case*.

62. Caput, the head. Cf. also, for form, capillus, the hair of the head, for capitlus (Sk. kapâla-s, the skull, Gr. κεφαλή, the head), *cap* (It. cappa, Gm. kappe, Fr. cape and chape: Scheler prefers to derive cap from L. capere), lit. a covering for the head; *cap-a-pie* (Fr. = L. ex capite ad pedem), lit. from head to foot, *decapitate*, *cape* (Fr. cap), a *head*land or promontory, *chaperon*, and *capote* (French words), *chapel* and *chaplain* (Fr. chapelle and chapelain, from M. L. capella, lit. a little cap, i. e. of St. Martin, which was held sacred by the kings of France, and kept in a building prepared for it within the palace grounds. The name was erelong given to the building itself, which was regarded as holy); *chaplet* (as being worn on the head); *chapter* in a book (Fr. chapitre, L. capitulum, dim. a small head), *capitulate* (to surrender on terms, with formal *heads*) and *recapitulate* (lit. to repeat the principal heads or points of a discourse); *capillary* (L. capillus, for capitulus, the hair of the head. Cf. for form and sense alike, osculum, a kiss, from os, the mouth. We speak in English of a large or fine head of hair); *capuchin* (Fr. capuce, a hood), lit. a hooded monk; *captain* (It. capitano, Fr. capitaine); *chieftain* (Fr. capitaine, Old Fr. chevetaine); *chief* (L. caput, It. capo, Fr. chef. This French word has been naturalized also in German as chef and in Spanish as jef, beside other words of similar sense in those languages), *achieve* (Fr. achever, Sp. acabar), *mischief* (contracted, as in *mischievous*, from

mis-a-chieve); *precipice* and *precipitous* (L. praeceps = prae+ caput, head-first). The words *cattle* and *chattel*, also, belong here (L. capitalia, n. pl. neut. of capitalis, lit. principal things; Norman, chattel). *Cadet* also (Fr. do.), represents a dim. form of caput, viz. capitettum, lit. a young head. The German correspondent of caput, in sense—haupt (Gothic haubith, Ang. Sax. heafud, Eng. *head*, etc.), is probably, as claimed by Kuhn, not derived from the same root with it at all, but from the same source with Sk. (Vedic) kakubha-s, the head: Curtius however places it with Sk. kapâla-s, as its paronym.

63. Caro, gen. carnis, flesh, stem, caren (Sk. kravya-m, raw flesh, Gr. κρέας), *carnal*, *carnation* (flesh-color), *carnelian* (a stone of *flesh-red* hue), *incarnadine* (flesh-red), *incarnate*, *carnage* (referring not so much to the act or result, as to the sight of horror), *charnel*-house (L. carnarium, It. carnajo, Fr. charnier), *carnival* (L. carni vale, lit. farewell to meat). Here belong, also, L. cruor (Eng. *gore*), which see, and cruentus, bloody, Sk. krûra-s, bloody; Lith. krauja-s, blood.

64. Carrus, a wagon, and carruca, a travelling carriage, Eng. *car*, *carry* (Fr. charrier, to cart), lit. *to bear on a cart; cart* (Fr. charette. Cf. Gm. karre, a hand cart, and Fr. carrosse, a coach), *carriage*, *charge* (M. L. carricare, to put a load on a cart, It. carcare, Sp. cargar, Fr. charger); *discharge* (L. discaricare, Fr. decharger), and *surcharge* (Fr. surcharger); *cargo* (Sp. cargo, a burden, It. carico), *caricature* (It. caricare, to overload). *Career* also comes from carrus (It. carriera, Fr. carrière, a race-course), as does also *carousal* (Fr. carrousel, a tournament, It. carosello).

65. Caulis, a stalk or stem (Gr. καυλός, Lith. kaulas. Cf. as of same probable origin with caulis, the following words in Latin: collis, columna, culmen, celsus, and excellere, with Gr. κολωνός and κολοφών, a summit), *cauliflower* (lit. a stalk-flower), *kale* (Gm. kohl), *brocoli*, lit. brown or purple *cauliflower* (Fr. brocoli, Gm. broccoli = braun kohl).

66. Cavare, to hollow out (cf. σκάπτω, I hollow out, from which Gr. σκάφη, a light boat, L. scapha, Gm. schiff, Eng. *skiff* and *ship;* viewed as being hollowed out, like a *canoe*, from canna, a reed, which see; or, a *vessel*, Fr. vaisseau, L.

vas, a vase). Corssen views L. cavus (from which, cavare) as being for scavus, from an original root sku, to cover, as in Sanskrit; to which radication he refers also L. caula, a sheep-cote, and L. caulis, a stalk, fixing in its sense the eye upon the outside of it. With σκάπτω is connected, also, Gm. schaben, Eng. *shave*, and L. scabere, Eng. *scab;* as well as Gm. schieben, schob, geschoben, and Eng. *shove* and *scoop*, and Gm. schief, shelving, etc., Eng. *skew*. From cavare come Eng. *cave*, *cavern*, *excavate*, *cage* (L. cavea, M. L. gabbia, Sp. gabia, Fr. cage). From It. gabbiuola, dimin. of gabbia, Sp. gayola, Fr. geôle, comes Eng. *gaol*, also spelled *jail* (Old Fr. gaole and jaiole, Sp. jaula). Hence is derived also Eng. *cajole* (Fr. cajoler), lit. to caress one, *like a bird in a cage*.

67. Cavere, cautum, to take care (cf. Gm. schauen, to discover, Goth. skavja, and also Gr. κοέω, I perceive, and Sk. khav, to appear), *caution*, *precaution*.

Here too belongs L. cura (old form coïra and coera, for earlier form covira. Cf. for form plurimus for archaic ploiromus), *care*, *cure*, *curate*, *accurate* (= in sense, dare curam ad), *incurable*, *procure* (i. e. curare, to care, pro, for), *secure* (L. securus = se, without, cura, care), *sure* (Fr. sûr) cont. form of secure, *assure*, *insure*, *reassure*.

To cavere, cautum, belongs L. causa, as its radix, for cautta. It was at first almost always written caussa. Mommsen declares that in pre-Augustan Latin inscriptions it occurs 18 times spelled as causa, and 620 times with two *s*'s, as caussa. From it come *cause*, *causation*, *because* (i. e. by cause of), *accuse* (=L. ad causam, i. e. inferre), *excuse* and *inexcusable*. Here also radicates Fr. chose, a thing (L. causa).

68. Cedere, cessum, to go to, on, or away (cf. χάζομαι, I retire, and κέκασμαι, with also Sk. çad, as under cado and caedo. Cedo, Kuhn regards, as coming from an early form cecado abbreviated to cêdo); *cede*, *cession*, *cease* (L. cessare, freq. form), *cessation*, *abscess* (L. abs+), *accede*, *access*, *accessory* and *accession*, *antecedent*, *concede*, *decease* (L. decedere, to depart), *exceed* and *exceedingly*, *excess* and *excessive*, *incessant*, *intercede* (lit. to go between), *precede*,

precedent, *proceed*, *process*, and *procession*, *recede*, *recess*, *succeed*, *success*, *ancestors* (Fr. ancêtres, for orig. ancestres, M. L. ancessores, for antecessores), *predecessors* (Fr. predecesseurs = prae + decedere).

69. Centum, a hundred (Sk. çatam, Gr. ἕκατον = ἓν κατον, *one* hundred; the Latin being but a nasalized form of this), a *cent*, *century*, *centurion*, *hundred* (cf. for correspondences of form, Sk. çvan, a dog, Gr. κύων, L. canis, and Gm. hund). So, *thousand* seems to come from this same root (Gm. tausend, Old Gm. dûsunt = dus or thus—for Gothic taihun, Sk. daçan, Gr. δέκα,—and hund, for hundert).

70. Celare, to hide (several words in various languages seem to have the same ultimate radication with this word, as L. cella, a store-room or closet, Eng. *cell*, Gr. καλιά, a granary, Sk. khala-s, a barn-floor, and çâlâ, a house. In L. domi*cilium* the same root appears again), *conceal*, *clandestine* (L. clandestinus from adv. clam, for orig. celam, like in its formation palam, openly, from pandere, to open. Cf. for phonetic changes tandem from tam), and *occult* (L. occulere = ob + celare). The L. word color (Eng. *color*, etc.) probably belongs here (cf. for form L. tegere and toga, and for sense Eng. *hide*, for skin).

71. Cernere, crevi, cretum, and originally also certum, to separate one from another, to discern (Sk. kṛi, to separate, Gr. κρίνω, I separate, distinguish, etc., from which come κρίσις, a decision, Eng. *crisis*; and κριτής, a judge, Eng. *critic* and *critical*; and κριτήριον, Eng. *criterion*, and ὑπόκρισις, lit. the acting of a part on a stage, under a mask, Eng. *hypocrisy* —like, for sense, L. persona = per, through, and sonare, to sound, i. e. a mask, Eng. *person*). Corssen's derivation of cerno and κρίνω, from the root skar, as in Sk. apaskara-s, excrement, seems to the author fanciful. From certus, orig. part. form, come *certain*, *ascertain*, *certify*, and *certificate* (L. certum + facere), *concert* (L. con, together, and certare, to strive, a freq. form of cernere, sup. certum, lit. to decide by a contest) and *disconcert*. From cernere come, also, *concern* (M. L. concernere), *concrete*, *decree*, *decretal* (L. decernere), *discern* and *discreet*, *discriminate*, *indiscriminate*, *excrete*,

excrement, *secrete*, *secret*, and *secretary*. From the same root come, also, *crime* (Gr. κρίμα, L. crimen, lit. an accusation) and *criminate*.

72. Charta, a leaf, or plate of paper (Gr. χάρτης: cf. χαράσσω, I scratch), *chart* (Fr. charte), *cartel* (Fr. do. and It. cartello), *cartouche* (Fr. do.), *charter*.

73. Ciere, citum, to shake, to disturb (Gr. κίω, I go, and κινέω, I set agoing, or urge on, Sk. çi, to sharpen, to arouse), *cite*, *excite*, *incite*, *recite*.

74. Cingere, cinctum, to surround, to bind (its origin is altogether obscure), *cincture*, *precinct*, *succinct* (lit. tucked up, as the Romans tucked their togas up under their girdles, when attending to business), *surcingle*, *enceinte* (Fr. do., L. incincta, lit. unbound about the waist, It. incinta). For form cf. with Fr. enceindre from L. incingere, Fr. peindre (Eng. paint) with L. pingere.

75. Civis, a citizen, lit. a resident (Sk. çî, to lie down, to rest: Gr. κεῖμαι, I repose, and κοιμάω, I sleep. Cf. L. quies, rest, from same root), *civil*, *civilize*, *civic*, *city* (L. civitas, It. citta, Fr. cité).

76. Circus, a ring, a hoop (Sk. chakra-s, a wheel, Gr. κίρκος and κρίκος, a ring), *circus*, *circle* (L. circulus, dim.), *circulate*, *circuit* (L. circuire), *search* (Fr. chercher, Old Fr. cerchier, It. cercare, M. L. circare, to go around after), *recherché* (Fr. do.). From circum, prep., an orig. acc. of circus, we have also the prefix circum-, as in *circumjacent*.

77. Clarus, clear, whether in sound or sight (cf. Gr. γαλερός and γαληνός, and also ἀγάλλω and ἀγλαός, Gm. glanz, Eng. *glance*), *clear*, *clarify*, *claret* (because so clear), *clarion* and *clarionet*, from their clear sound (Fr. clairon and clarinette), *declare* (L. declarare, lit. to make clear), *clairvoyant* (Fr. do., lit. seeing clearly), *eclaircize* (Fr. eclaircir, M. L. exclarare).

78. Claudere, clausum, to shut (κλείω, I shut, and κλῆις, a key, L. clavis, Fr. clef, Eng. *clavicle* and *clef*), *clause* (viewed as distinct, by itself), *close* (from freq. form clausare), *closet*, *cloister* (L. claustrum, Gm. kloster, Fr. cloître), *conclude*, *disclose*, *enclose*, *exclude*, *include*, *preclude*, *recluse*, *seclude*.

79. Clinare, obs. to lean on or towards (Gr. κλίνω, from

which come Eng. *clinic*, Gr. κλινικός, belonging to a bed; *climax*, Gr. κλῖμαξ, a ladder, and *climacteric*; and *climate*, *clime*, Gr. κλίμα, a slope, a zone. Cf. also κλισία, a tent), and *acclimate*. From clinare come *client* (L. cliens, dependent on), *cliff* (L. clivus, Gr. κλιτύς), *acclivity*, *declivity*, *proclivity*, *decline*, *declension*, *incline*, *recline*, and *clinique* (Fr. do., L. clinicus). To *lean* is probably from same root (Gm. lehnen, L. clinare).

80. Columna, a pillar (cf. L. culmen, -cello and collis, and Gr. κολωνός), *column*, *colonnade* (Fr. do.: cf. Fr. colonne), and *colonel* (Fr. do.), lit. the commander of a *column* of soldiers.

81. Concha, a shell or muscle (Sk. çankha-s, Gr. κόγχη: cf. κόχλος, L. cochlea, Eng. *cockle*), *conch* and *coach* (It. cocca, Sp. coca, Old Fr. coque, New Fr. coche) from a fancied resemblance of form.

82. Contra, against (an old abl. adj. form of a comp. of con or cum, Sk. sam, Gr. σύν. Cf., for comp. form, inter, praeter, and subter, from in, prae, and sub; and, for both form and case, extra, intra, etc., for contera, extera, etc., sc. parte), *contrary*, *contradict* (+dicere), *controvert* and *controversy*, *contravene*, *counter* (Fr. contre), *counteract* (+agere), *encounter* and *rencounter* (It. incontrare, Sp. encontrar, and Fr. rencontrer), *counterpart*, *control* (Fr. controlle = contre rolle, or counter role, a check-book for keeping accounts straight). *Country* is probably from contrarius (vid. Fr. contrée, M. L. contrata and contreta, probably cont. from contraria terra or contraterra). Cf. Gm. gegend, the country, for sense, from gegen, over against, i. e. the eye.

83. Conus, a cone (Sk. çô, to sharpen to a point, with which cf. L. cautes, a sharp rock, cos, a whetstone, and Sk. çâṇa-s, a whetstone, Eng. *hone*; Gr. κῶνος, a cone), *cone*, *coin* (Fr. coin, a corner and coin, which was at first made in the form of a wedge, It. conio, both a wedge and money. Cf. Fr. quignon, L. cuneus), *corner* (L. cuneus, Fr. encognure).

84. Coquere, coctum, to cook, bake, etc. (Sk. pach, to cook, Gr. πέσσειν for orig. form πέκτειν, a strengthened form of the simple root πεκ. For the correspondence of the labial (p) in pach and root πεκ with the guttural (c) in coquere, cf.

Gr. ἵππος for orig. ἵκFος, with L. equus, and so ἕπομαι and sequor, and also L. palumbes and columba), *cook*, *cookery*, *cooky* (Gm. kuchen, cake), and *cake*, *biscuit* (Fr. do., cf. Fr. cuire, to cook. See also It. biscotto, Sp. bis cocho, lit. twice or double-cooked, or baked. Cf. Gm. zwieback, from backen, to bake, and zwei, two), *kitchen* (Gm. küche, M. L. cocina, Sp. do., It. cucina, Fr. cuisine, Ags. cycene), *culinary* (L. culina and colina, cont. from orig. form coqulina, formed from coquus, like inquilinus, a sojourner, from incola), *kiln* (L. culina, Sax. cyln), *cockney*, a term of reproach (It. coquinus), *concoct* and *decoction*, *precocious* (L. praecoquus). From praecoquus comes the New Greek βερύκοκον, the apricot (so being called from being early ripe); from which comes Sp. albaricoque (al being the Arabic article) Fr. abricot, Eng. *apricot*, Gm. aprikose.

85. Cor (stem, cord), the heart (Sk. hard, hṛid and hridaya, Gr. καρδία and κῆρ), *heart* (Gm. herz, Gothic hairto), *hearty*, *dishearten*, *cordial*, *accord* (M. L. accordare), *concord*, *concordance*, *discord*, *recórd* and *récord*, *core* (It. cuore), *courage* (Fr. courage, from coeur, the heart), *encourage*, *discourage*, *mercy* (L. misericordia, Fr. merci).

86. Corium, skin, hide, leather (Gr. χόριον. Cf. also L. scortum, from same ultimate root, and Lith. skura, hide, leather. Kuhn suggests with ingenious probability (Zeitsch. IV. 14) that the original Arian root was undoubtedly sibilated and that the aspirated χ in χόριον represents its original place and force in the stem): *excoriate*, *cuirass* (It. corazza, Fr. cuirasse) as being made of leather. To the same root with corium belongs L. cortex, and from this come Eng. *cortical*, *cork* (Fr. écorce, Sp. corcho) and *scorch* (It. scorticare, Sp. escorchar, Fr. écorcher), lit. to take the skin off.

87. Cornu, a horn (Gr. κέρας: cf. cervus, a stag. Goth. haurn compares with L. cornu like Goth. hund with L. canis), Eng. *horn*, *cornet*, *scorn* (from a prob. L. form excornare, to thrust out a horn at one).

88. Corona, a crown (Gr. κορωνός, curved, bent. Cf. also κορύσσω, and L. corusco, and κέρας, and cornu, and καρνόν, and Sk. çarni-s, a horn), *crown*, *coronet* (dim.), *coronal*, *corollary* L. corolla for coronola, lit. an inference viewed as *crowning*

another truth), *cornice* (Gr. κορωνίς, lit. a curved line or stroke; It. cornice, Fr. corniche), *coroner* (orig. devoted to affairs of the crown).

89. Corpus, stem corpor, a body; *corpse*, *corps* (Fr. do.), *corporation*, *incorporate*, *corporeal*, *corporal*, *corset* (It. corpetto, a waistcoat or bodice, Fr. corset for corpset).

90. Costa, a rib, side, etc., *coast* (It. costa, Fr. côte), *accost* (It. accostare, Fr. accoster), lit. to draw near to.

91. Crates, wicker-work (Gm. krätze), *crate*, *grate* (It. grata, lattice-work), *crash* (Fr. écraser, to break or bruise), *craze* (lit. to break to pieces). *Crush*, also, seems to be connected with *crash*, like *rash* and *rush* with each other.

92. Creare, to produce or make (Sk. kṛi and kar. Cf. also Sk. kartṛi-s, a maker, and L. creator), *create*, *procreate*, *recreate*. From crescere (incept of creare) come *crescent*, *concrete*, *decrease*, *increase*, *increment*, *accrue* (Fr. accroître, part. accru), *recruit* (Fr. recroître). With creare cf. also Ceres, the goddess of agriculture and caerimonia (Eng. *ceremony*), religious rites (in her honor, originally).

93. Cruor, blood. See caro (Sk. root kru lies at the base of this word, as of caro, and possibly of crux—, as found in Sk. kravi-s, and kravya-m, raw or bloody flesh, and Sk. krûra-s, bloody—), *crude* (L. crudus, for cruidus), *cruel* (L. crudelis). *Rude* (L. rudis) is a weakened form of crudus. Cf. also with L. crudus, raw, old Gm. hrâo, Gm. roh, Eng. raw and rough. The Gr. κρύος, chilliness, shudder, and κρυμός (referring to the natural effects of the sight of blood), perhaps belong here; and with them κρύσταλλος (ice, chilliness), Eng. *crystal* (looking like ice).

94. Crux, a cross (cf. κερκίς, a beam, from κέρκω and κρέκω), *crucial*, *crucible*, *crucify*, *excruciate*, *cross* (It. croce, Sp. cruz), *crusade* (Fr. croisade), *crosier* (Fr. crosse), *cruise* and *cruiser* (Fr. croiser and croiseur, referring to the constant tacking necessary in sailing). Here place, also, Eng. *crook*, *crotch*, and *crutch* (M. L. croca, It. croccia, Fr. crosse, Gm. krücke, all derived probably from a fem. adj. form crucea), and *crotchet* and *crochet* (Fr. crocher).

Cricket, an English game at ball, belongs also probably

here (cf. Gm. krücke), named from the mode of arranging the base, i. e. in the form of a cross.

95. Cubare, to lie down, and cumbere, a strengthened form of the same root (Gr. κεῖμαι, I lie down: cf. Gr. κώμη, a village, with which cf. for sense Eng. *residence*, lit. a settling back or down, i. e. by way of repose; and Sk. çi, to lie down, to repose), *cubit* (L. cubitum, lit. the elbow, on which the ancients inclined at their meals; and figuratively an ell; i. e. the distance from the fingers' ends to the elbow). Probably Eng. *cub* belongs here, which meant, in the first place, to bring forth, and afterwards, secondarily, the young of animals themselves: (cf., for sense, under L. puer, pupus, and Eng. *pup*). From cubare come also *concubine*, *incubate*, *incumbent*, *recumbent*, *succumb*, *superincumbent*.

96. Currere, cursum, to run, *current*, *curricle*, *cursory*, *concur* (lit. to run together), *concourse*, *course* and *courser*, *discourse*, *discursive*, *excursion*, *incur* and *incursion*, *intercourse* (lit. a running between), *occur*, *precursor*, *recur*, *recourse*, *succour*. *Courier*, also, belongs here (Fr. courir), and *curlew* (Fr. courlieu, lit. the swift runner = L. currere + levis): see page 363. *Corsair* (It. corsare, Fr. corsair, Sp. corsario, from verb corsear, L. cursare).

97. Cutis, the skin as a covering (κεύθω, I cover or hide, from which Eng. *cote* and *cot*. Cf. Gr. κύτος and σκύτος, and σκευή, dress, as well as σκεῦος and σκευάζω. Here belongs Gm. hüten, to cover, from which come Gm. hut, Eng. *hat*; hütte, Eng. *hut*; and haut, Eng. *hide*. Eng. *coat* is from M. L. cottus, It. cotta, Old Fr. cote; whence Fr. cotillon, a petticoat, Eng. *cotillion*. For correspondence of sense, in Gm. haut, a skin, and Gr. κεύθειν, to cover, cf. the connection of the verb to hide, in Eng., and a hide), *cuticle*. Cf. also here Gm. schuh, a covering, Eng. *shoe*. From σκύτος comes L. scutum, a shield; from the dimin. of which, scutula, come Gm. schüssel, and Eng. *scuttle*, an oblong, round, shallow vessel, named from its resemblance in form to a shield; as is a harp (ἅρπη) from its similitude to a sickle. Here belongs also *obscure* (L. obscurus).

D.

98. Damnum, harm, loss (ζημία, Cretan δαμία. Cf. as from same source, L. domare, Gr. δαμάω, I subdue), *damn* (L. damnare), *condemn* (L. condemnare), *indemnify* and *indemnity* (L. indemnitas), *damage* (Fr. dommage, M. L. dameigium: Eng. *doom* may be connected here), *danger* (Fr. danger, M. L. domigerium and dangerium).

99. Dare, to give, stem da (Sk. dâ, Gr. δίδωμι, stem δο, from which come Eng. *dose*, Gr. δόσις; and *antidote*, Gr. ἀντίδοτος. Cf. also, Sk. dâtar, a giver, Gr. δοτήρ and L. dator; and Sk. dânam, a gift, and L. donum), *date* (a given day, L. datus, for datos, cf. Gr. δοτός), *dative; add* (ad+dare); *mandate* (manus+dare), *command* (Fr. commander = L. con+manus+dare), *demand* (de+manus+dare); *commend* and *recommend* (L. commendare = con+mandare), *edit* (lit. to give forth), *perdition* (L. perdere=dare, to give, per, through, or out), *sedition* (L. seditio = se+dare), *trade* (L. tradere, lit. to give over, from one to another), and *tradition; betray* (It. tradire, Fr. trahir, to betray) and *traitor* (It. traditore, Fr. traître), and *treason* (Sp. traicion, Fr. trahison, from L. traditio, a handing to or over, i. e. the enemy).

The L. words *abdo*, *condo*, *credo*, and *seditio*, so universally supposed to be compound derivatives of do, dare, to give, have quite another and more interesting origin. The -do, terminal in them, is the paronym of the Sk. dhâ, to *place*. From L. abdo comes L. and Eng. *abdomen* (not a contraction, as some have thought, of adipomen); from L. condo (lit. I *place* together) come Eng. *condition*, *abscond* (L. abscondo), and *recondite*; from L. credo (= Sk. çrat+dhâ) come *creed*, *credit*, and *incredible;* and from L. seditio (lit. a placing apart, i. e. of one's self) comes *sedition*. From dare, to give, come also *vend* (venum+dare), *render* and *rent* (Fr. rendre and rente, M.L. and It. rendere and Sp. rendir, L. reddere), *dowry* and *dotal*, and *endow* and *endowment* (L. dos, dotis). From donare, a nasalized form of dare, come *donate* and *abandon* (Fr. abandonner = ad bannum donare). *Surrender* is a corrupted An-

glicised form of the French reflexive verb, se rendre; *rendezvous* is the French "report yourselves" (from rendre, etc.).

100. Decem, ten (Sk. daçan, Gr. δέκα. Corssen's conjecture that the final *n* in Sk. daçan, as in saptan, etc., is a degenerate form from an original *m*, as in L. decem, septem, etc., is undoubtedly right), *ten* (Gm. zehen), *decimal*, *decimate*, *dime* (Fr. dîme, orig. disme, L. decimus), *dean* (L. decanus, the superior of *ten* prebendaries, Sp. dean, pronounced as a dissyllable, Fr. doyen), *thousand* (see L. centum).

101. Dens, stem dent, a tooth (Sk. danta-s, Gr. ὀδούς, stem ὀδοντ, Lith. danti-s, Goth. tunthus, Gm. zahn, Eng. *tooth*. Cf. also, Sk. daç, and danç, to bite, Gr. δάκνω), *dentist*, *dentifrice* fricare, to rub), *indent*.

102. Dicere, dictum, to say, for earlier form deico: cf. conf(e)ido (Sk. diç, to show, etc., Gr. δείκνυμι), *diction*, *dictionary*, *addict* and *additament*, *benediction*, *edict*, *index*, *indict* and *inditement*, *predict*, *verdict* (verum+dicere), *interdict* (lit. to say between, or in the way of), *jurisdiction* (+L. jus). From dicare, to say much, or strongly (a freq. form of dicere), come *abdicate*, *dedicate*, *indicate*, *predicate* and *predicament*, *vindicate* (L. vindicare = venum+dicare, to call or claim as one's own by sale), and *avenge*, *revenge* and *vengeance* (It. vengiare, Sp. vengar, Fr. venger, etc., from L. vindicare). The words *judge* (Fr. juger, L. judicare = jus+dicere), and *preach*, lit. to declare, or make public (Fr. prêcher, Gm. predigen, L. praedicare) belong here.

103. Dies, a day (Sk. div, to shine, and divâ, adv. abl., on a day; cf. for form L. diu. Cf. also, Sk. dyu-s, day and sky. Here belong L. deus, God, Sk. dêva-s, Lith. devas, and also Gr. Ζεύς for Δjεύς, Boeotian Δεύς, gen. Διός; Sk. Dyâu-s, gen. Divas; L. Jûpiter, gen. Jovis, Oscan, Djovis, Gm. Zio, Goth. Tius. From L. deus come Eng. *deity*, *deify*, and *adieu* (Fr. do., lit. to God). For Fr. form Dieu from Deus, cf. Fr. lieu from locus. L. Diespiter and Jupiter (for Joupiter for Jovpiter) are double forms of the same compound Sk. original Dyâus+pitar, Lord or Father of the sky or light. Juno for Jovino, and Diana for Djana, as well as Janus, all refer to the worship of light by the early Indo-European mind). To this

same class of roots Leo Meyer refers the Gm. Gott, Eng. God: thus Sk. jyut for orig. dyut, to shine (the simpler form of which is dyu and cognate with Sk. div), Goth. guda, Gm. gott; *dial*, *diary*, *diurnal* (L. diurnus), *journal* (L. diurnus, M. L. jornus, It. giorno, Fr. jour and journal, belonging to a day, M. L. journale), *journey* (Fr. journée, a day's toil), *journeyman*, *adjourn* (Fr. ajourner, M. L. adjornare), *sojourn* (It. soggiorno, Fr. sejour: the prepositional prefix here being properly L. sub). Here, also, belong *day* (Gm. tag) and *dawn* (Gm. tagen). In Sk., danh and dagh mean to shine, as well as div; and in Sk. dava, fire, for orig. daghva, and div, for perhaps, orig. dighv, the two roots dagh and div may meet in one. With Ζεύς, Διός and L. Deus, cf. also Gr. δαίμων for δαίFμων, a divinity, Eng. *demon* and *demoniacal*. Perhaps also θεός belongs here for θειός, for δειός for δειFός (cf. Old L. deivos and dêvos, and Sk. dêva-s, a shining one), L. dîvus, dîus and deus. Cf. for similarity of aspiration Gr. φιαρός, plump, sleek, with πιαρός (for πιFαρός, Sk. pîvara-s), and φιάλη, a drinking bowl (Eng. *phial*) from Gr. πίνω, Sk. pivâmi, I drink. Curtius, however, regards θεός (for θεσός) as connected with θέσφατος, and of a different radication.

104. Dignus, worthy (Sk. daças, glory. Cf. Gr. δόξα and δοκέω, Eng. *-doxy* and *dogma*. See also δίκαιος, just, Sk. diç, to show; and also L. dicere, and discere, as well as Gr. δάκτυλος and L. digitus. L. decere and decus may belong here also), *dignity*, *condign*, *deign* (M. L. dignare, It. degnare, Fr. daigner), *disdain* (L. dedignari, Sp. desdeñar), *indignity*, *indignant*.

105. Discus, a quoit, a dish (Gr. δίσκος, a round plate), *discus*, *disc*, *dish*, *desk* (It. desco, a table, Gm. tisch), *dais* (Fr. dais), a raised place or table.

106. Dividere, divisum, to separate, divide, etc. (Cf. viduus, without, destitute of; Sk. vidhavâ, Eng. *widow*; and individuus, Eng. *individual*). The prefix *vi* in all these words is, like that of *di* also in dividere, abbreviated from an original form, *dvi* (cf. Gr. δίς for δFίς and L. bis for dvis also—all from L. duo, Gr. δύω, Sk. dvâu). The English derivatives are *divide*, *indivisible*, etc., and *device* (It. diviso, Fr. devis, a

specification, and Fr. devise, a plan), and *devise* (It. divisare, to set apart, project, etc., Sp. divisar).

107. Docere, doctum, to teach (a causative form of root dak, for earlier form dâk-ayâmi. Gr. διδάσκω, for δι-δά(κ)-σκω, is a reduplicated, as well as inceptive, form of the same root, as well as L. disco, perf. di-dic-i, for dicsco. Cf. for form, moneo and noceo). From doceo come *doctor* (lit. a teacher), *doctrine*, *document* (cf. for form, monument from moneo), *indoctrinate;* and from disco come *disciple* and *discipline.*

108. Domare, to subdue (Sk. dam, to conquer, Gr. δαμάω, I subdue, Gm. zähmen, Eng. *tame;* cf. also δμώς, a slave, see also L. damnum). With Gr. δαμάω is connected ἄδαμας, a diamond (lit. unbreakable), L. adamas, Eng. *adamant.* The Fr. aimant, the magnet, is a cont. form of M. L. adamas, and like it in sense. The fuller Fr. form diamant, It. diamante, Eng. *diamond,* has the added force of the Gr. διά, expressive of the translucence of the diamond. From domare comes dominus (Sk. damana-s), lit. a subduer, from which come Eng. *dominion*, *domineer*, *domain* (L. dominium, Fr. domaine), *domination*, *predominate.* Here, too, belong *don* (L. dominus, Sp. don), and *donna* (L. domina, Sp. dona and duena), *dame* (L. domina, Fr. dame), *damsel* (Fr. demoiselle, dimin. It. damigella from It. dama), *madam* (Fr. madame, lit. my lady), *dam* (cf. dama, It. daino, Eng. doe).

109. Domus, a house (Sk. dama-s, a house, Gr. δόμος, δῶμα, and δῶ, a house, and δέμω, I build), *domestic*, *domesticate*, *domicile* (domicilium = prob. domus+cella), *dome* (Fr. dôme, orig. dosme, Gm. dom). The word *timber* (Gm. zimmer, materials for building, a building), is connected prob. with δέμω.

110. Ducere, ductum (perhaps Sk. duh, to draw down, may belong here. Goth. tiuhan, from which Fr. touer and Eng. *tow*), *duct*, *aqueduct*, *ductile*, *douche* (L. ductus, It. doccia, Fr. douche), *duke* (L. dux, It. duca, Sp. duque, Fr. duc), lit. a military leader. Here belongs also ducat (It. ducato, Fr. ducat), *doge* (It. do.), *abduct*, *adduce*, *conduce*, *conduct*, *conduit*, *deduce*, *deduct*, *educe*, and *educate* (a freq. form of educere, lit. to lead forth continually from, i. e.

the first rude state), *induce*, *introduce*, *produce*, *product*, *reduce*, *redout* (L. reductus, Fr. redoute, It. ridotto), *seduce*, *subdue* (L. subducere, to lead under, i. e. the yoke. Cf. for sense, subjugate), *traduce*.

111. Duo (Sk. dvi, masc. nom. dvâu, and neut. dve), *dual*, *duel* (L. duellum), *duet*, *two* (Gm. zwei), *twice*, *twain*, *twin*, *twine*, *twist* (cf. Gm. zwist, from zwei, two), *between* and *betwixt*, *twilight* (i. e. doubtful light. Cf. for sense, Gm. zweifel, doubt = zwei, two, i. e. ways, and fallen, to fall, and also L. dubius = duae viae), *double* (Gr. διπλοῦς, L. duplus, Gm. doppel), *duplicity* (L. duplex = duo+plicare), *duplicate*. So the adverbial numeral bis, twice, in Latin, as in English *bisect*, is for orig. dvis (Gr. δίς for δϜίς); as are also the inseparable preps. dis or di, and vi or ve, as in vecors and vesanus. The orig. form dvis appears less changed in the insep. L. prep. dis; as in Eng. *discuss* (lit. to shake in two, or apart), and in L. discordia, Eng. *discord*, lit. a dualism at heart. Cf. also Gr. διά and δίχα and διάνδιχα). L. viginti is also for orig. dviginti, Eng. *twenty*, Gm. zwanzig). The archaic form, likewise, of bellum was duellum (lit. a strife between two), from which come *bellicose*, *belligerent* (+gerere), *rebel*. L. bonus was, too, originally duonus, from whence come Eng. *bonny*, *boon*, *bounty* (Fr. bonté), *embonpoint* (Fr. do., lit. in good point), *bonfire* (lit. a good fire. Cf. Fr. feu de joie, and Gm. freudenfeuer), *benefice* and *benefit* (bene+facere), *benediction* and *benison* (L. benedicere, Fr. bénir and bénison), *benign*, *benignant* (L. benignus = bonus+genus. Cf. malignus, Eng. malignant = malus+genus), *benevolent*. From bellus, fair, handsome, for benulus, a dimin. form of bonus (cf. for change of vowel, vester, your, from vos, you), come *belle*, *embellish*, *belles lettres* (lit. fine writing), *beau* (Fr. beau), and *beauty*.

Could any etymological fact seem at first more improbable, than that *beauty* should be derived, by any possible system of phonetic changes, from duo, *two?*

112. Δύπτω, I dip (a strengthened form of δύω, I go into), *dip*, *dipper*, *dive*, *dove* (Gm. tauben, to dive), lit. the diving bird (its other name, pigeon, L. pipio(n), is given from its *piping* sound). From Gm. tauben come also prob. Eng. *tope*

and *toper* (lit. one constantly dipping into liquor): Gm. tauchen, to duck, may also belong here, Eng. *duck*.

E.

113. Edere, esum, for edtum, to eat (Sk. ad, Gr. ἐσθίω, ἔδομαι, Lith. ed, Goth. ita), *eat*, *edible*, *esculent*, *etch* (Gm. ätzen), *obesity*. L. coena (also written caena and cena) is perhaps for co-esna: from coena come L. de-coenare, Fr. dîner, Eng. *dine*. Leo Meyer however, and with him Corssen, regards cena, for cesna, as derived from same root with Sk. khad, to eat, for an earlier form skad. Cf. Umbrian çesna.

114. Emere, emptum, lit. to obtain, or take; in classical usage, to buy (Sk. yam, to take. This same root appears probably in Greek in the compound ἀπογέμω, I unburden), *exempt* (L. eximere: cf. L. eximius, chosen, etc.), *empty* (of immediate Sax. origin, as aemtig, vacant, is perhaps correlated here), *peremptory* (a judicial term, signifying that all debate is cut off), *preëmption*, *premium* (L. praemium), lit. taken before others, *prompt*, lit. taken or done straightforwardly (L. promere, promptum, for proëmere), *redeem*, lit. to take back. Here too belong sumo (=sub+emo) and its compounds, as *assume*, *consume*, *presume*, *resume*.

115. Ἔργον, for Archaic *Fέργον*, work (cf. ἔργω and ἔρδω and ἐργάζομαι, Goth. vaurkjan, Gm. werk, Eng. *work*), *energy* (Gr. ἐνέργεια from ἐνεργός, at work), *irk* and *irksome* (Gm. ärgerlich), *liturgy* (Gr. λειτουργία = λεῖτος, public,+ἔργον, work), *metallurgy* (= μέταλλον+ἔργον), *surgery* (χειρουργία, Fr. chirurgie), and *surgeon* (Fr. chirurgien). *Demiurgic* also is from δημιουργός (= δῆμος+ἔργω, lit. working for the people), as is the proper name George, from γεωργός=γῆ+ἔργω, to till the ground, a farmer). Here too belong Gr. ὄργανον (cf. perf. ἔοργα of ἔργω) and L. organum, Eng. *organ*, *organize*, etc.

116. Esse, to be (Sk. asmi, I am, Gr. εἰμί for orig. ἐσμί and L. sum for esumi), *essence*, *essential*, *entity* (obs. part. ens, stem ent), *absent* (part. absens of abesse), *interest* and *interesting* (L. interesse, lit. to be among or with), *present* and *presents*

(M. L. praesentia, nom. pl. neut. of L. part. praesens), lit. things put immediately in hand (cf. legal phrase, "know all men by these presents"), *represent* and *representative*. See potis for derivatives of esse from posse.

117. Ex, prep. forth from, out of (Gr. ἐκ orig. ἐκις), *extra* (L. do. Cf. for form, contra, intra, etc.), *exterior*, *extreme*, *external*, *extraneous*, *estrange* and *strange* (L. extraneus, It. straniero, Sp. estrangero, Fr. étrange), *extraordinary* (+ordo, order), *extravagant* (+vagari, to wander), *extrinsic* (L. extrinsecus), *exotic* (ἐξωτικός), *exoteric* (ἐξώτερος: cf. for sense esoteric from εἰς, into).

F.

118. Facere, factum, to make (Sk. bhâvay, causative form of bhû, to be, i. e. to make to be. Cf. L. fio, fui, and Gr. φύω, I produce or prepare, as correlates of bhû, and Ags. beon, to be, Gm. bin, Eng. *be* and Lith. buwu; and also Goth. bagvan, Gm. bauen, to build, and baum, a tree, Eng. *beam:* cf. also Sk. bhû and Sk. bhavana-s, a house. L. fio and fui compare as Gm. bauen and bin), *face* (L. facies, It. faccia, lit. that which *makes* the chief impression), *features* (It. fattura, L. factura), *façade* (Fr. do.), *facile*, *faculty* (power to do), *fact* (a thing done), *faction* (a party engaged in the doing of a given thing), *fashion* (L. factio, Fr. façon, the common way of doing things), *factory*, *manufacture* (+manus, the hand), *factitious*, *facetious* (lit. *doing* a clever thing), *feat* (L. factum, Fr. fait), something done, i. e. marvellously, *defeat* (Fr. defaite, from defaire, to undo), *affair* (Fr. affaire), *edify* (L. edificare, lit. to build, as a house), *satisfy* (L. satisfacere), *counterfeit* (Fr. contrefaire = L. contra facere), *forfeit* (Fr. forfaire = L. foras+facere), *magnificent* and *munificent*, *surfeit* (Fr. surfaire = L. super+facere), *artifice* (+L. ars), *benefice* (L. beneficium), *office* (L.ob+facere), *orifice* (+L. os, a mouth), *sacrifice* (L. sacrificium, lit. put to a sacred use), and *prolific*, *terrific*, etc., and *malfeasance* (Fr. malfaisance), *traffic* (Fr. trafiquer = L. trans+facere, as L. tradere, Eng. trade = L. trans+dare. From L. faber, for faciber, a worker in metals,

comes Eng. *fabric* (L. fabrica). From fabricata, perf. pass. part. of L. fabricare (sc. navis), lit. something fabricated or built, and remarkable as such, comes, probably, Eng. *frigate* (It. fregata, for earlier form fargata, probably). Several common derivatives, chiefly prepositional compounds, also belong here, as *affect* and *affectation*, *benefaction*, *confectionary*, *deficient*, *effect*, *efficacious*, and *efficient*, *gratification*, *infect*, *perfect*, *prefect*, *proficient*, *refectory*, *satisfaction*, *suffice*, *superficial*, *verification*, and also the following, more immediately through the French, *deface*, *efface*, *surface*. *Profit* is L. profectus, Sp. provecho, It. profitto, Fr. profit. Here too belong *forge* (L. fabrica, Sp. forja, Fr. forge: through such changes as these, fabrica, faurica, forja, forge), and *forger*: cf., for change of radical vowel, Fr. orfèvre from L. aurifaber). Meyer connects L. facere with Sk. bhak, to make.

119. Fallere, falsum (Sk. sphal and sphul, to waver, to fall, Gr. σφάλλω. Cf. also σφάλμα, a fall, a fault, σφαλερός, slippery, and ἀσφαλής, safe, α priv., cf. φηλέω, I deceive), *false*, *fault*, *fall* (Gm. fallen), *befal*, to *fell* (Gm. fällen), *fail* (It. fallire, Fr. faillir, Gm. fehlen. Cf. also Fr. falloir of same origin, lit. to be wanting or necessary), *infallible*, *falter* (It. faltare, Sp. faltar from an old M. L. form fallitare), *fallacy* (L. fallax).

120. Fari, to speak [cf. Sk. bhâ and bhâs, to shine, Gr. φαίνω, φαός, etc., and Sk. bhâsh and bhaṇ, to speak, Gr. φημί and φάσκω, and φωνή, the voice, from which come Eng. *euphony*, *phonetics*, etc. In L. declaro, I declare=de+clarus, clear, the style of connection between φημί, I say, and φαίνω, I shine, is well illustrated. From φαίνω come Eng. *phenomenon* (Gr. φαινόμενον), *fantasy* and *fancy* (Gr. φαντασία), *phase* (Fr. do., Gr. φάσις). From φημί, come Eng. *emphasis* and *prophet*]: from fari come *fate* (lit. a spoken decree), *fame*, *famous* and *infamous* and *defame*, *fable*, *fabulous*, *affable*, *ineffable*, *infant* (L. infans, one that cannot speak: cf. Gr. νήπιος), *infantry* (as being young soldiers, Sp. infanteria, foot soldiers, from infante, It. fante), *nefarious* (not to be described), *multifarious*, *preface* and *prefatory* (L. prefatio, etc.) From fata, fem. of

fatus, comes Eng. *fay* (It. fata, Sp. fada, Fr. fée). Here, also, belongs *fane* (lit. a dedicated place), and *profane* (lit. before or outside of the temple, i. e. unconsecrated or unhallowed). From fateri, a strengthened form of fari (like βατέω, of stem βά in βαίνω) come *confess* (L. confiteri), and *profess* (L. profiteri).

121. Fendere, obs. to ward off (Gr. θείνω for θενιω, I strike, wound, or dash down, cf. for similarity of correspondence, τείνω and tendo; Sk. han, to beat, strike, etc.), *fend*, *fender*, *fence*, *defend*, *defense* and *indefensible*, *offend* and *offense*, *infest* (L. infestus for infensitus). Here Corssen places also L. manifestus, as being equal to "cum manu festus," lit. pushed out to view with the hand: whence Eng. *manifest* (verb and noun) and *manifesto*.

122. Feo, obs. I bring forth (Gr. φύω, I produce, from which *physical*, *physics*, *metaphysics*, and *physic*, as being the use of *natural* helps; Sk. bhû, to be. Cf. L. fui and fio), *feminine* and *female* (L. femina, lit. one who brings forth, and femella, dim. Cf., for form, L. femina with L. terminus from same root with Sk. tar, to pass through or over), *effeminate*. From foetus come *foetal* and *effete* (lit. having just brought forth), *fecundity* (L. fecundus), *felicity* and *infelicity* (L. felix, lit. producing much: cf. "nulla felix arbor," Horace).

123. Ferre, tuli, latum, for tlatum, to bear, bring, yield (Sk. bhar, Persian ber, Gr. φέρω, from which Eng. *metaphor*; and Gm. bären, Gothic bairan, from which Eng. *bear*, with its derivatives *birth* and *born*. Here too belong, probably, *baron* and *baronet*, as originally meaning a military servitor and thence strong and thence manly and honorable; *barrow* and *bier*, Gm. bahre), *fertile*, *fortuitous* (L. fors, chance: cf. for form L. toga from tego), and *fortune* (L. fortuna).

From compound L. forms come *confer*, *defer*, *differ*, *indifferent*, *infer*, *offer*, *prefer*, *proffer* (the *f* is doubled in English but not in Latin, in imitation probably of word, offer), *refer*, *suffer*, *transfer*. From L. supine, latum, for tlatum (of same root with L. tuli and tolerare and Gr. τλάω and τλητός) come *collate* and *collation*, *dilate*, *elate*, *illative*, *oblate*, *pre-*

late, *relate*, *relative*, and *correlate*, *translate* and *delay* (Fr. délai, L. dilatatio).

L. fortis, which Pott and Curtius refer to ferre, as its source (like toga from tego) is probably of same origin with Sk. dhar, to be fixed or firm (cf. L. firmus and forma). From L. fortis come *fortitude*, *forte* (Fr. do.), piano*forte* (piano being from L. planus, It. piano, and meaning *soft*, and forte meaning *strong*), *fort*, *fortress*, *fortify*, *comfort*, M. L. confortare, lit. to strengthen thoroughly, Fr. conforter), *effort*, *force* (M. L. fortia and forcia, It. forza, Fr. force), *enforce*, *reinforce*, *perforce*.

L. far, corn, and farina, Eng. *farina*, otherwise referrible to ferre, to bear, are, it would seem from recently discovered Umbrian parallel forms, connected with Sk. gharsh, to rub or bruise, in their common origin. Cf. for form L. fervere and Sk. ghar.

124. Fervere, to be warm (Gr. θέρω : Sk. ghar, to shine, to be bright: cf. Sk. gharma-s, warm; Gr. θερμος and Eng. *thermal*, *thermometer*, etc.; Goth. varms, for (g)varms, Eng. *warm*), *fervent*, *fervor*, *fever* (L. febris for ferbris : cf. muliebris for mulierbris), *ferment*. Here belongs L. fornax, Eng. *furnace*; and with it L. fornix, Eng. *fornication*: the brothels of ancient Rome having been in subterranean vaults. Here also L. furere perhaps belongs, and with it Eng. *fury*.

125. Fides, faith (πείθω, I persuade, trust, etc.; short stem πιθ), *faith*, *fidelity*, *fiduciary*, *confide* (L. confido, for earlier confeido), *diffident*, *infidel*, *perfidy*. *Affidavit* (M. L. affidare, to bind one's self), and *defy* (Fr. defier, M. L. diffidare, lit. to forfeit one's word) belong also here. From same root comes L. foedus (Old L. foidos: cf. perf. πέποιθα, for form), from which are *federal* and *confederate*.

126. Figere, fixum, to fix (Gr. σφίγγω, I bind together, from which Gr. σφιγκτήρ, the *sphincter* muscle, and Σφιγξ, the sphinx, lit. the throttler: see story of the riddle. Cf. for correspondence of form L. fallere and Gr. σφάλλω and L. fides and σφίδη), *fix*, *affix*, *infix*, *prefix*, *suffix*, *transfix*. Here belongs Eng. *fit* (the noun), L. fixus, It. fitto, like atto from L. actus, lit. pierced or struck down; and perhaps also *hit*

(L. fixus, Sp. hito, fixed, a mark etc.: Sp. *h* is the L. *f*). From figere come L. figura, Eng. *figure*, *prefigure* and *transfigure*, and *fibula* (L. do. for figibula). Fingere, fictum, is a strengthened form of figere (as fundere in present tense is of fudi perf. tense), and means, as such, to form or fashion earnestly. While its general sense is much like that of facere, how different is the sense of its derivatives. From fingere come *feign* (Fr. feindre) and *feint*, *fiction*, *fictitious*, *figment*, *effigy* (L. effigies). Finis, the end, is also for fignis, from figere, and from it come *final*, *finish*, *finite* and *infinite*, *affinity*, *confines*, *define*, *definite* and *indefinite*, *refine*, *fine* (It. fino, Fr. fin, Gm. fein from L. part. finitus, finished). The noun a *fine* also belongs here, meaning originally a sum of money paid to *end* a difficulty at law; and *finance* (M. L. financia, a pecuniary settlement of anything), *financier* (lit. one skilful in making ends meet), and *finesse* (Fr. do., lit. fineness of action, and so subtlety).

127. Findere, fidi, fissum (Sk. bhid, Gr. φείδομαι sc. ἐμαυτόν, lit. I separate myself from; Gm. beissen, biss, etc., from which *bite*, *bit*, *bitters*), *fissile*, *fissure*, *fibre* (L. fibris for fidibris), *fillet* (Fr. filet, L. filum for fidilum), *filament*, *file* (the tool, and also a row), lit. something threaded, *defile* (Fr. défilé) and *enfilade* (Fr. do.), and *profile* (It. profilo, Sp. perfil).

128. Flaccēre is seemingly connected with flare, meaning to be flabby, to droop, and hence come Eng. *flaccid* and *flag* (lit. to droop).

129. Flagrare, (Sk. bhrâj, to shine; cf. bharga-s, splendor; Gr. φλέγω, I burn, I flame. Of same origin are L. flamen, for flagmen, a priest, viewed as *one who sacrifices;* and perhaps also L. fulgere and fulmen for fulgimen, and so Eng. *refulgent* and *fulminate*), *flagrant*, *conflagration*, *deflagrate*, *flame* (L. flamma for flagma; cf. Gr. φλέγμα, a flame, Eng. *phlegm*, lit. an inflammation), *inflammation*, *flambeau*, *flamingo*.

130. Flare, to blow at, up or down (cf. φλάζω, φλαίνω and παφλάζω, I bubble up, etc., and φλασμός) *afflatus*, *inflate*, *flute* (Gm. flöte, It. flauto, Sp. flauta, Fr. flûte, Old Fr. flahute and flahuste) and *flageolet* (derived from a dim. form of flauto or flauta, as flautiolus, Old Fr. flajol, New Fr. flageolet).

Here belong *flabby* and *flap* (L. flabrum and dimin. flabellum, a fly–flap, and flabilis, airy).

131. Flectere, flexum, to bend, bow, &c., *flexure*, *circumflex*, *flexible*, *inflexible*, *reflex*; and *inflect*, *reflect*, etc.

132. Fligere, to strike (cf. Goth. bliggvan and also Gr. πλήσσω for πλαγιω, stem πλαγ, and L. plectrum), *afflict*, *conflict*, *inflict*, *profligate* (L. profligare, to strike or dash to the ground), *flagellate* and *flail* (L. flagellum, Gm. flegel), and *flog*.

133. Fluere, fluxum, to flow (Sk. plu, Gr. πλέω, fut. πλεύσω, for earlier πλέϝω, etc.). The order of changes ran thus in fluo, viz.: flovo, flevo, fluo. (Cf. also L. flere, to weep, and Gf. φλύω, φλύζω and φλέω, and also βλύω, I spout, etc.), *fluent*, *fluid*, *flow*, *flood* (L. fluctus, Gm. fluth), *float* (L. fluitare), *fluctuate*, *fleet* and *flotilla* (M. L. flotta, Fr. flotte), *flux*, *fluxions*; *affluent*, *confluent*, *conflux*, *effluence*, *effluvia*, *efflux*, *influence*, *refluent*, *reflux*, *superfluous*.

134. Folium, a leaf (Sk. phull, Gr. φύλλον, for orig. φύλιον), *foliage*, *foil*, *tin-foil* (or tin-leaf) and *trefoil* (or three-leaved, to which idea the Eng. *clover*, from cleave, refers).

L. flos, stem flor, a flower (cf. Gr. φλόος, bloom, and φλοίω, to be in full vigor or bloom, with φλέω) is of the same immediate origin (cf. Ags. blôvan, Goth. blôma, from an archaic form bhul), *flower*, *flourish* (Fr. fleur and fleurir), and *flour* (viewed as the fine and mellow part of the plant), *florid*, *deflower*, *effloresce* and *florin* (a Florentine crown with a lily on it: Sp. and Fr. florin, It. florino from fiore, a flower).

135. Foris, door (Sk. dvâr and dvâra-m, Gr. θύρα, Gm. thür and thüre, Lith. durys, doors. In the Sk. dhvar, to injure, wound, destroy, these words seem to present the fundamental idea contained therein, i. e. a breach in a wall: cf. also L. fera, ferox and ferire, as all of probably same origin, and so Eng. *fierce*, *ferocious*, etc.), *door*, *foreign* (It. foraneo, Fr. forain), *forest* (M. L. forastum and forestum, from L. foras, out of doors, It. foresta, from fore and fuora, out of doors. The Span. form floresta is from flor, a flower, and refers to the mass of greenness in a forest), *forum* and *forensic* (L. forum, a large, open field, where elections were held, etc.), and *per-*

forate (L. forare). *Forage* also (It. foraggio) probably belongs here (as being found without).

136. Forma, form, shape (Sk. dhariman, form, viewed as being *fixed:* Corssen is probably right in connecting forma, like firmus also—Eng. *firm*, *firmament*, *affirm*, *confirm*, *infirm* —with Sk. dhar, to hold, sustain, etc., as all of one origin. Pott, Curtius and others have connected it, like fors and fortis, with L. ferre, to bear), *form*, *conform*, *deform*, *inform*, *perform*, *transform*, *uniform* (+L. unus), *formula*.

137. Fovere, fotum, to cherish (for prob. earlier form foguere, like, for form, L. favere, for earlier faguere, as compared with Sk. bhaj, to cherish, to love. Cf. Gr. φώγω, I roast, etc. Cf. also L. favilla and favus), *focus* (L. do. for fovicus, a hearth), *fire* (L. focus, Fr. feu, with which cf. for form Fr. peu from L. paucus; Gm. feuer). *Suffocate*, which might be thought to belong here (cf. Fr. suffoquer) is a compound of L. sub+fauces. From L. focus comes Fr. fusil, a gun (cf. It. focile and fucile), Eng. *fusilade*.

138. Frangere, fractum, to break (Sk. bhanj, Gr. ῥήγνυμι for *Fρήγνυμι*, Gm. brechen, brach, gebrochen, from which Eng. words *break*, *brake* and *breach*), *fragment* (L. fragmentum), *fracture*, *fraction*, *fractious* (disposed to break things), *fragile* and *frail* (L. fragilis, Fr. frêle, orig. fresle), *infraction*, *refrangible*, *refract*, *fringe* (M. L. frangia, Fr. frange, Gm. franze). *Refrain*, the noun, is from L. refrangere (Sp. refran, Fr. refrain).

139. Fraudare, to cheat (Gr. θραύω, I break: cf. also the earlier sense of L. fraus, as crime or guilt), *fraud*, *defraud*, *fraudulent* (L. fraudulentus: cf. for form L. opulentus). From L. frustra for fraustra, for fraudtra, comes *frustrate*.

140. Fricare, to rub (Gr. χρίω, from which Eng. *chrism* and *Christ*, lit. the *anointed* One: Sk. ghri, to sprinkle, and ghrish, to anoint, rub, etc.: cf. for form L. formus and Sk. gharma-s), *friction*, *fray* (L. fricare, It. fregare, Fr. frayer, Old Fr. froyer. Cf. L. plicare and Fr. ployer, for form, Eng. *deploy*). Here also belongs L. frivolus (cf. for form L. festivus and furtivus), lit. worn out, and so worthless, or trifling, Eng. *frivolous*.

141. Frigere, to be cold (Gr. φρίσσω for φρικιω. Cf. also ῥιγέω and L. rigere, Eng. rigid), *frigid*, *fresh* (L. frigidus, It. fresco, Gm. frisch, Fr. frais), the etymological idea being that of coolness; *freshet*, *freshman*, *refresh*, *fresco* (as being painted on fresh plaster), *refrigerator*, *freeze*, *froze* and *frost* (Gm. frieren, fror, gefroren); *frisk* (i. e. to act freshly).

142. Frons, stem front, the forehead (Sk. bhru-s, Gr. ὀφρύς, ο euphonic), *front*, *frontlet*, *frontispiece*, *frontier* (M. L. frontaria), *affront* (It. affrontare, Fr. affronter), *confront*, *effrontery*, *frown* (Fr. refrogner), *brow* (Gm. braune, as in augenbraune, eye-brows).

143. Fundere, fusum, to pour forth. (Cf. at least Gr. χέω, χεύσω, stem χυ, Goth. giutan. From χέω comes Eng. *chemistry*, which should be spelled chymistry, Gr. χυμική, sc. τέχνη, lit. the pouring or mixing art; cf. also Gr. χημεία, Fr. chimie, and Gm. chymie, also Eng. alchemy—, al- being the Arabic article the. With χυτός, adj., poured forth, belongs L. gutta, a drop. The Gm. giessen, also, goes with Gr. χέω, χύσω, and its Eng. derivatives *gush*, Gm. gusz; *gust*, *ghost*, Gm. geist, like, for sense, L. spiritus, Eng. *spirit*, from spirare, to blow; *gas*, Gm. gase, with which cf. also gäschen, to foam up, and *yeast*). From fundere come *to found* (lit. to pour forth, i. e. liquid metal), and *foundery* (Sp. fonderia, Fr. fonderie), *confound* (lit. to pour things together), *confuse* and *confusion*, *diffuse*, *effusion*, *profuse*, *refuse* (the verb, L. refutare, It. rifiutare, Fr. refuser, Sp. rehusar), *réfuse* (noun), *suffuse*, and also *futile* (L. futilis, lit. poured or pouring away).

144. Fundus, the bottom of anything (Sk. budhna-s, the ground, Gr. πυθμήν and πύνδαξ, the bottom of a vessel, Gm. boden, Eng. *bottom*), to *found* (i. e. establish), *foundation*, *fundament*, *fundamental*, *profound*, and *profundity* (L. profundus, Fr. profond), *fund* (lit. a sound money basis).

G.

145. Gamba, a leg. (Cf. L. camurus, crooked, and also Gr. καμπύλος, γνάμπτω, I bend, and γαμφός, curved, crooked.) From gamba come Eng. *gambol*, (Fr. gambiller, lit. to frisk

with the *legs*); *jamb* (Fr. jambe), *ham* and *ham*strung (Sp. jamon, *j* being pronounced as *h* in Spanish; Gm. hamme), *hammer* (Gm. hammer, the leg, a hammer. So, in Greek, σφῦρα, a hammer, compared with σφυρόν, the lower part of the leg, we have the same idea; and how exact is the resemblance in nature!).

146. Gaudium, joy (Gr. γαίω for γα*Fι*ω and γηθέω for γα*Fέθ*ω. L. gaudeo is for gavideo, as in perf. gavisus. Cf. also γάννμαι, I cheer up, and γαῦρος, exultant, and also ἀγανός and ἄγαμαι), *gaudy*, *joy* (Fr. joie) and *rejoice* (It. godere and gioire, Fr. rejouir), *jewel* (M. L. jocale, Fr. joyau, Gm. juwel).

147. Gelu, cold, frost (Sk. jala-s and jalita-s, cold), *gelid*, *glacier* (L. glacies), *glass* (L. glacies, Fr. glace, both ice and glass, Gm. glas. Cf. for sense, Gr. κρύσταλλος, ice and a crystal), *glaze* and *glazier*, *congeal* (L. congelare), *regale* (It. regalare, Sp. regalar and Fr. regaler, to refresh. Cf. for sense *fresh* and *refresh* with L. frigidus and Gm. frisch); *chill* and *cold* (Gm. kalt). For phonetic connection of *chill* with Gm. kalt, cf. also Eng. child and Gm. kind.

148. Gerere, for gesere, gestum, to bear, *gem* (L. gemma, an assimilated form of germa, the bud or eye of a plant), *gesture*, *gesticulate*, *congeries*, *congestion*, *digest*, *ingest*, *suggest* (cf. for style of form and sense, *succour*, L. succurrere, lit. to run under; *support*, and also Eng. *under*stand), *vicegerent*. Here belong *exaggerate* (L. exaggerare = ex+agger, which is but ad+gerere), *augury* (L. augurium = avis+gerere, taken from the flight of birds), *inaugurate*. *Register* also belongs here (M. L. registrum for regestum, It. registro, Fr. registre). L. germen (with which, cf. for sense, Lith. zelmen, a germ, from zelu, to grow), from which come Eng. *germ* and *germinate*; and which it would seem natural to place here:— is quite variously derived by different scholars: as, by Leo Meyer, for *gen*men (cf. Sk. jan, to beget and L. gigno, etc.); by Curtius, for *gerb*men (cf. Sk. garbha-s, from grabh, to receive); and by Corssen for *gar*men (cf. Sk. gar, to wake, to watch, and used causatively to animate).

149. Gignere, genitum, stem gen, reduplicated (from gigenere, for earlier form ga-gan-âmi) to beget, to bear (Sk. jan,

to beget, cf. janitrî, a father; and Gr. γεννάω, I beget, and γίγνομαι, stem γεν, redup. I become. Cf. also, γυνή, a woman, lit. a bearer, Sk. janî; L. cunnus; and also Eng. *quean* and *queen*), *genius* (lit. inborn talent), *ingenious* and *ingenuous* (the heathen experience of the ancients was, that whatever fine dispositions any possessed, were born in them, and were matters of blood, rather than of personal virtue and effort), *genial* (by nature, the implication is again), and *congenial, pregnant* (L. praegnans, lit. producing beforehand, cf. Gr. γεννάω) *progeny* and *progenitor* (L. progenies, etc.). From L. ingenium comes, also, *engine* (It. ingegno, Fr. engin), referring, like *artillery*, from art, to the idea of the mechanical talent displayed. From gen., root of gignere, comes genus (Sk. jana-s, for earlier form gana-s, Gr. γένος, Gm. kind, and Eng. *kin, kindred, kind*, both noun and adj., *akin*, man*ikin*, and *child*), and from L. genus come Eng. *genus, genuine* (L. genuinus, lit. innate, natural), *generic, general, generous* (L. generosus, lit. of noble birth, and by implication, of noble mind), *generate, degenerate, regenerate, gender* (L. genus, Fr. gendre). L. gens is, also, but a contraction of genus (cf. Sk. jâti-s, a family), from which are Eng. *gentile* (of another nation, to a Jew, than a Jew), *gentle* and *gentleman*, and *genteel* (L. gentilis, lit. belonging to a family of character). So, in French, gentle and genteel are expressed by such words as *bien né*, well born; *de bonne famille*, of good family; *de bon genre*, of a good genus or kind. L. gener, son-in-law, is prob. connected with Gr. γαμβρός from γαμέω, Sk. yam.

150. Gloria, glory, fame (Sk. çravasya, adj. renowned from root çru; Gr. κλέος, renown; and also L. in*clytus*, Gr. κλυτός, Sk. çruta-s). So, Sk. ç, in vinçati, twenty, is represented by Gr. κ, and L. *g* and *c*: as Gr. εἴκοσι (Doric *Fίκατι*) and L. viginti and vicies), *glory, glorify* (+L. fio), and *inglorious*.

151. Gradi, gressus, to walk, to take a step (cf. Gm. schreiten, which, as the paronym of L. gradi, indicates the loss in it of a radical initial *s*. So γράφω and scribo compare), *grade* (L. gradus, Fr. grade), *gradation, gradual* (Fr. graduel), *graduate* (Fr. graduer), *degrade* (Fr. degrader), and *retrograde; aggression* (Fr. do., L. aggredi), *congress* (L. con-

gressus), *digress*, *egress*, *ingredient*, *ingress*, *progress*, *regress*, *transgress*. Here too belongs *degree* (Fr. degré from L. digredior).

152. Granum, grain, seed (Sk. gras, to devour, Gr. γράω and γραίνω, I devour, and γράστις, Eng. *grass*. Cf. L. gramen, grass, and Eng. *graminivorous*. Corssen however connects L. granum with Sk. ghar or gar, to scatter about: making it a case of metathesis, and comparing with it Goth. kaurn—Eng. *corn* and dim. *kernel*), *grain*, *granulated*, *ingrain*, *granary*, *grange* (Fr. do., L. granea, sc. domus, Sp. granja), *granite*, as being full of grains (It. granito, Fr. granit), *pomegranate* (L. pomum granatum, an apple full of grains), *garnet* (Sp. granate, It. granato, Fr. grenat), *grenade* (Fr. do.), and *grenadier* (the grenade being so called from the little balls within it full of powder, and a grenadier being lit. one who throws grenades).

153. Gratus, pleasing, agreeable (Sk. haryâmi, I love or desire, Gr. χαίρω, I rejoice, for χαριω, stem χαρ, and χαρτός and χαρίεις), *grateful*, *gratify*, *grace* (L. gratia, Fr. grace), *gracious*, *disgrace* (lit. out of favor), *gratis* (L. do., for gratiis, lit. just for mere thanks), *ingrate*, *ingratitude*, *gratuitous* (L. gratuitus, done for mere thanks), *gratulate*, *congratulate*. Here, too, belong *agree* (It. aggradare, Sp. agradar, Fr. agréer, M. L. aggreare), *agreeable* (Fr. agréable, Sp. agradable, It. aggradevole).

154. Γράφω, I scratch, I write (cf. for form γλάφω and γλύφω, I dig or hollow out, and L. scrobis, a ditch: see also L. scribere), *grave* (Fr. graver) and *engrave* (Gm. graben) and *a grave* (as being scooped out). Cf. also Lith. grabas, a sepulchre. Here belong too *graphic*, *graphite*, *biography* (+Gr. βίος, life), *geography* (+γῆ, the earth), *paragraph* (Gr. παραγραφή), *telegraph* (+Gr. τέλος, the end), *typography* (+ Gr. τύπος, a blow, stamp, etc.) and so with *caligraphy* (+Gr. καλός, beautiful), *lithography* (+λίθος, a stone), *ethnography* (+Gr. ἔθνος, a nation), etc. Here belong too *grammar* (Gr. γράμμα, a letter, etc.), *anagram*, *diagram*, *programme* (Fr. do.).

155. Gravis, e, heavy, for garuis, for orig. gvaru-is (Sk.

gúru-s, hard, Gr. βαρύς: see L. barca), *grave* (adj.), *gravity*, *gravitate*, *aggravate*, *grief* (L. gravis, It. greve (adj.), Fr. grief, a noun), referring in its etymology like *pensiveness* (see pendere, to hang) to the physical heaviness induced by it.

156. Greifen, griff, etc. (German), to grasp (Sk. grah, and Vedic grabh and gribh, to seize, and Gr. γριπίζω), *gripe*, *grip*, *grab*, *grapple*, *grape* (viewed as being in clusters). Cf. It. grappa, the stem of fruits, grappare, to grapple, grappo, a bunch of grapes, and graspo, do., from which Eng. *grasp*.

157. Grex, a flock (cf. Gr. γάργαρα, heaps, etc., and Sk. griha-s, a house, a great multitude), *aggregate*, *congregate*, *egregious* (L. egregius, lit. picked out of the flock), *segregate* (L. segregare).

H.

158. Habere, habitum, to have, hold, or keep (cf. Sk. kshapayâmi, from kshi, to inhabit: cf., for sense, L. possidere, whether=potis+sedere, or pro+sedere; habere is probably allied with capere, to take, seize, hold; cf. Goth. hafjan, to take up, and haban, to have, as their similars, both for sense and origin; cf. Gr. κάπτω and κάπη, etc.), *have* (Gm. haben), *behave* (i. e. one's self, like Gr. ἔχειν, in the sense of to be; lit. to have one's self), *habit* (a cloak, as having it on) and *habit* (a custom, as having it permanently in one's life; cf. *custom* and *costume*, from L. consuetudo, stem consuetudin. So *industry* is from L. induo, I wear), *able* (L. habilis, Fr. habile, M. L. abilis), *disable*, *inability*, *inhabit* (L. habitare, sc. se; lit. to have one's self much in any place), *exhibit*, *inhibit*, *prohibit*, *rehabilitate*. From this same root come *debit* and *debt* (from debere = dehibere, lit. to have from another, and so to owe to him), *debenture* and *indenture* (cont. form of same), *devoirs* (Fr. devoir, to owe, part. dû), and *due* and *duty*, *debility* (L. debilis for dehabilis), *opprobrium* (L. do. = ob+probrum, for prohibrum), *avoirdupois* (Fr. do., lit. to have, avoir, some weight, du pois). From L. praebere, to proffer, or furnish (prae+habere) comes Eng. *prebend* (It. prebenda, Fr. prebende). Cf. for sense also habena, a rein, from L. habere, with Eng. halter from root of Gm. halten, to hold.

159. Haerere, haesum, to have, hold, or stick fast to (Sk. hṛi and har, to seize, to acquire; Gr. αἱρέω, I grasp, from which comes αἵρεσις, from which Eng. *heresy*, lit. a separate individual choice or course, which in an age when "private judgment" was condemned by an "infallible church" got upon it the intensest smell of the "odium theologicum"; cf. ἀγρέω and also χείρ, and Old L. hir, the hand, and L. herus, a master, of same probable origin, and L. pre*hendo*), *adhere*, *adhesive*, *cohere*, *inherent*, *hesitate* (lit. to stick much).

160. Halten, hielt, gehalten (Gm.), to hold, *halt*, *halter*, *hilt* (the part of the sword for holding), *hold*, *holder*.

161. Heben, hob, gehoben (Gm.), to throw, to lift up on high; *heave*, *heft*, *heaven* (as being heaved or lifted above one: the L. coelum, Eng. *celestial*, Gr. κοῖλος, refers to the sky as a concave vault), *hoof* (Gm. huf), as being raised in walking, and *hop* (Gm. hüpfen).

162. Homo, stem homin, man (of uncertain origin). From homo comes L. humanus (cf. Old L. forms of them, hemo and hemonus), *human*, *humane* (lit. acting like a human being: cf. for sense L. generosus, lit. belonging to the same genus, and Eng. *kind*, as belonging to the human kind), *inhuman* and *homage* (M. L. homagium, Fr. hommage, It. omaggio).

163. Hora, a limited period of each day (ὥρα; cf. ὅρος, a a limit, and ὁρίζω, I separate from, as a boundary, Eng. *horizon*: cf. Sk. vâra-s, time), *hour* (Fr. heure: cf. Fr. bonheur, happiness, lit. a good hour, and malheur, misfortune; and also Fr. alors, then = ad illam horam, and encore = ad hanc horam, and also Gm. uhr, a watch *), *horologe* (L. horologium) and *horoscope* (+Gr. σκοπέω).

164. Hortus, a garden, lit. an enclosure (Sk. garhan, Gr. χόρτος, with which cf. L. chors and cohors, a *court* and a *cohort*, which were numbered originally by being packed within a given enclosure so as to fill it), *court* (It. corte, Fr. cour), *courtier*, *courtly*, *courteous* and *courtesy* (Fr. courtois,

* The word for watch is in French montre, from montrer, to show (L. monstrare); in Italian oriulo and orologio (L. horologium) and in Spanish reloj. The word *watch* represents a time-piece, as a sentinel of the passing hours.

It. cortesia), *courtezan* (Sp. cortesan Fr. courtesan), and *cortege* (Fr. do., It. corteggio), also *garden* (Gm. garten, It. giardino, Fr. jardin), and *yard* (cf. for correspondence between Gm. garten and *yard*, also Gm. gestern and *yesterday*) and *horticulture* (L. hortus+colo). Meyer (I. 352) connects L. cohors with Gr. χείρ, as also found in εὐχερής, easily managed, L. heres, an heir; Sk. stem har or hri, as found in Sk. samahrita united. The syllable *co* in L. cohors is in such a view the prep. con or cum.

165. Hospes, stem hospit, a guest and a host: primarily, a stranger, in which sense L. hostis (secondarily, a public enemy) unites with it. Gm. gast, Eng. *guest* is the Teutonic paronym of L. hostis and is plainly connected with Sk. ghas, to eat. From hostis come Eng. *hostile* and *host* (viewed as a *warlike* army). From L. hospes comes *host* (the entertainer of a guest), *hospitable*, *hospital* (Sp. do., Fr. hôpital=L. hospitalis, sc. domus), *hotel* (Fr. hôtel for orig. hostel, from L. hospitalis). The Romanic equivalents of L. hostis are It. oste, Sp. hueste, Old Fr. ost and Wal. oaste; and Fr. hôte (cont. from hoste, previously hospte).

166. Humus, for homos, the ground (Gr. χαμαί, on the ground and χαμάδις, to the ground: cf. Sk. kshamâ, the earth), *humus*. Here belongs L. humilis, low, humble, etc. (Gr. χαμηλός and χθαμαλός, low, etc.), *humiliate*, *humble*.

I, J.

167. In, into (orig. endo and indu, Sk. antar, within, Gr. ἔνδον, ἐνί, εἰς, for ἐντς and ἐντός, within), *in*, *into*, *within*. From intra, for intera (comp. form) sc. parte (cf. contra, extra, etc., for form), come *interior* (L. do.) and *intimate* (L. intimus, Sk. antara-s and antama-s), *intestine*, *internal*, *intrinsic*, *enter* (L. intro, intrare; cf. with the ending -tro, -trare of this verb, Sk. tar and tri, to pass on or to).

168. Induere, indutum, to put on (Gr. δύνω and δύω, I get into, as clothes, and so put on: cf. εἰσδύω and ἐκδύω), *endue* (Fr. enduire), *industry* (viewed as a habit and clothing one, as the word habit itself is interchangeably used for a custom

and a garment. So in Scripture we read "zeal hath covered me as a cloak").

169. Ire, itum, to go (Sk. i, to go, Gr. εἶμι, stem ι reduplicated. In eo, is, ît and so passive form ĭtur, we have contract forms for ei-s, ei-t, and ei-tur), *itinerant* (L. iter, a journey), *itinerary*, *iterative*, *reiterate*, *ambition* (lit. going around, as a candidate), *circuit* (circum+), *coition*, *exit*, *initial* and *initiate* (L. initiari), *obituary* (L. obitus, a departure), *perish** and *peril* (L. perire, lit. to go through and out, as in a circle, and L. periculum, dim.), *praetor* (L. do.=prae+itor), and *praetorian*; *preterite* (L. praeteritus, lit. passed by), *sudden* (Fr. soudain, L. subitaneus), *transit*, and *transitory*. From ambire, to go around or about, comes L. ambulare (cf. L. postulare from poscere, and ustulare from urere), and from this come *amble*, *ambulatory*, *preamble* (M. L. praeambula), and *perambulate*, and *ambulance* (because the horses that draw it walk). From L. ambulare comes Fr. aller, and from this *alley* (cf. for sense, *gangway*, from Gm. gehen, to go). Several Latin suffixes, with their English correspondents, radicate also in the Latin stem i of ire, to go: as es, itis—as L. comes, a companion (= L. cum+ire), Eng. *count* (=comes belli), and *constable* (= comes stabuli; It. contestabile, Sp. condestable, Fr. connetable), con*comitant* also belongs here; -itio(n)—as in editio (Eng. *edition*; iter—as in L. breviter, Eng. *briefly*; and itus—as in divinitus, etc. Here too belongs Eng. *commence* (Fr. commencer, It. cominciare, Sp. comenzar) from L. cum+initiare.

170. Is, ea, id, he, she, it (cf., as Curtius suggests, Sk. ya-s, ya-t, who, which, what: Gr. ὅς, ἥ, ὅ adj., Lith. jis, he, ji, she. Cf. with Sk. ya-s, for form, the gunated L. forms ea and eum), *it*. From L. idem (= is+dem: cf. qui-dem) formed from is, come *identical* (cf. for form L. identidem = i-dem redup.

* It is worth the while to compare here the other words in Latin used to denote destruction. *Exitium*, from exire, means to go forth or away: *destructio* is lit. the taking down of a heap, as constructio, its opposite, is lit. the gathering together of a heap: *interitus* (= inter+ire) is lit. to go among, so as to be lost out of sight: *obitus* (Eng. obituary) is lit. a going to or down as the stars set, etc.

meaning ever and anon), *identity* and *identify* (Fr. identifier).

171. Jacere, jactum, to cast or throw. Curtius is probably right in considering the fundamental base of jacio to be the verb *i*, to go, as in Sanskrit, expanded to *ya* and reduplicated (as in Gr. ἵημι, I send, from same lengthened stem, for yi-ya-mi) and made causative in sense. Here belong Eng. *abject* (lit. cast away), *adjective*, *conjecture*, *dejected*, *eject*, *inject*, *interjection*, *object* and *objéct*, *próject* and *projéct* and *projectile*, *reject*, *subject*, *ejaculate*, *jet* (Fr. jeter, L. jactare, freq. form of jacere, It. gettare, Sp. jitar); and perhaps *javelin* (L. jaculum, Fr. javeline).

172. Jocus, a jest, a joke (perhaps for djocus, and so correlate with Sk. div, to play, Lith. jukas, a jest), *joke*, *jocose*, *jocund*, *jocular*, *juggle* (L. joculari, Gm. gaukeln), *jeu d'esprit* (an anglicized French phrase), jeu being for L. jocus, like Fr. feu for focus.

173. Jungere, junctum, to join (Sk. yuj, yunj, and yunaj, to bind together, Gr. ζεύγνυμι, I join, simple stem ζυγ, as in ζύγον and ζυγόω), *juncture*, *join* (Fr. joindre, part. joint), *joiner* and *joint*, *adjoin*, *adjunct*, *conjoin* (Fr. conjoindre), *conjunction*, *disjoin*, *enjoin*, *injunction*, *rejoinder*, *subjoin*, *subjunctive*. From jugum, of which jungere is but a strengthened form, come *conjugal*, *conjugate* (L. conjux), *yoke* (Sk. yugam, equal, Gr. ζύγον, L. jugum, Gm. joch, Lith. jungas), *yeoman*. Here belong also L. juxta, near by (for jugsta, for jug-is-ta), and Eng. *just* (adv.), *adjust* (M. L. adjuxtare, Fr. ajuster, cf. also ajouter).

174. Jus, juris, law, right, is probably a derivative from the same root with Sk. yu, to bind, oblige, etc. Jubere, jussum (for jubsum and this for jubtum) to order and ordain, etc., is doubtless a compound of jus and habere (cf. for form L. debere and praebere, for earlier forms de-hibere and praehibere): the order in its changes of form having been these, jushibere, jusbere, jubere), *just* (L. justus), *unjust*, *injure* (L. injuria = in jus, contrary to right, which in the word jus is viewed as statutory in its nature; as in their very etymology law, right, fate, are all viewed as matters of formal ap-

pointment), *justice*, *justiciary*, *jury*, *juridical*, *jurisdiction*, *jurisconsult*, and also *abjure*, *adjure*, *conjure*, *perjure* (for the degenerate L. forms pejero and dejero for per-juro, etc., cf. for form—the changes being juro, jiro, jero—L. cognitus from con+(g)notus), *judge* (L. judex = jus+dicere), and *judgment* and *adjudicate*, *objurgation* (L. objurgare = ob+jurgo = jus +ago, like purgo = purum+ago).

175. Juvare, jutum, to delight (subjectively), and (objectively) to assist, *adjutant* and *aid* (It. ajutare and aitare, Sp. ayudar, Fr. aider).

K.

176. Καίω, for κάϜσjω, καύσω, I burn, *caustic*, *encaustic*, *ink* (L. encaustum, lit. burned in, It. inchiostro, Fr. encre), *inkling*, *holocaust* (+Gr. ὅλος, the whole).

177. Kneifen and kneipen (Gm.), to press, squeeze, or force, *knife* (Ags. cnîf, Gm. kneif, Fr. canif), *nib*, *nip* (Gm. nippen), *nibble*, *sniff*.

178. Κοῖλος, hollow (cf. Sk. kal, to be hollow, to resound. Corssen, however, ingeniously regards L. caelum as for cavillum from root sku, to cover, as in Sanskrit; and compares, for correspondence of derivation in such a case, Gr. οὖρανος with Sk. var, to cover, and Sk. Varunas, the god of heaven). From same root with κοῖλος are L. coelum, heaven (lit. the concave overhead, cf. also L. super*cilium*, Eng. *supercilious*), Eng. *celestial*, and L. caelare, to engrave or hollow out with art, Eng. *ceiling* (Sp. cielo). The Gm. hohl, hollow, is of the same radication with Gr. κοῖλος and L. coelum, from which come Eng. *hollow*, *hole*, *hell* (Gm. hölle, a pit), or, "the pit." *Holland* is also the hollow land; cf. word Netherlands.

179. Κόλπος, a bosom lap, etc., It. golfo, Eng. *gulf*. For interchange of vowels *o* and *u*, cf. Eng. *gorge* (Fr. do.) with its L. paronym gurges.

180. Κώμη, a village [as being inhabited; probably connected with κεῖμαι, I am quiet or at ease, and κοιμάω, I put to sleep, cf. also κωμῶμαι, I fall to sleep; Sk. çi, to lie down, or rest. Cf. with κώμη, Lith. kemas and kaimas, a court, a village. For correspondence in analytic sense, cf. L. vicus, a

village, with its etymological *homoionym* οἰκία). See L. quies of same radication. From κώμη comes probably κῶμος, a village festivity or merrymaking, from which are κωμῳδία, a *comedy* (lit. a village song), and ἐγκώμιον, a laudatory ode, at a Bacchic festival, Eng. *encomium*. Meyer, however, connects κῶμος, with L. comis (Eng. *comity*), with Sk. kam, to love. See L. amare for (k)amare]. Here, too, belong probably Goth. haims, Gm. heim, Ags. ham), Eng. *home* and *hamlet*, Fr. hameau (viewed etymologically as places of repose).

L.

181. Lacere, to draw, entice, or allure (cf. Gr. ἕλκω for *Fέλκω*, I draw, Lith. velku:—so that lacio is for (v)lacio), *allective* (L. allicere), *delicious* (L. deliciae), *delectable* (L. delectare), *delicate*, *elicit*, and perhaps *solicit* and *solicitous* (*so*, in such a case, being the insep. prep. *se*, apart). From lacere comes L. lacessere, to excite or provoke, for lacesjere, like capesso and facesso for capesjo and facesjo (cf. τάσσω and βάλλω, for ταγjω and βαλjω, for form).

182. Lacus, a hollow, a basin, a lake (Gr. λάκκος and λάκος, a hollow or hole. Cf. λακίς, a rent. Cf. L. lacer, torn, and lacerare, Eng. *lacerate*. Since *l* and *r* are quite interchangeable in different languages, Gr. ῥάκος, Eng. *rag*, should be compared here: as, also Sk. vraçch, to tear. L. lacus, thus, for (v)lacus would mean lit. a rent: cf. for sense L. fores, etc.), *lake* (It. laco and lago. Cf. also lacca, a ditch), *lagoon* (L. lacuna, a ditch, etc.).

183. Lambere, to lick or lap: *lambent*, *lamprey* (It. lampreda, Fr. lamproie from M. L. lampetra = lambere+petra), named from the habit of sticking closely with his mouth to the rocks.

184. Lampas, a torch, brightness (Gr. λαμπάς, λάμπω, etc. Cf. Ὄ-λυμπος, and L. limpidus, Eng. *limpid*), *lamp* (Gm. lampe). Here belongs prob. L. lanterna, for lampterna, Eng. *lantern*.

185. Lancea, a spear (Gr. λόγχη, a spear, and a spear-head: cf. λαγγάζω and L. longus), *lance*, *lancet*. Whether L. lanx, the scale of a balance, is abbreviated from L. lancea, or, as

Pott thinks, is connected with Gr. πλάξ, flatness, and πλακοῦς, flat, L. planca, and planus, etc., is uncertain. From L. bilanx comes Eng. *balance* (It. bilancia, Sp. balanza, Fr. balance). Here belongs Eng. *launch* (Fr. s'élancer).

186. Λαός (orig. prob. λαϜός), the people: *laity*, *laical*, *liturgy* (λειτουργία = λεῖτος, public, and ἔργον, work or service). *Lewd* prob. belongs here (cf. Gm. luder, lewdness, and Gm. leute, the people, as also Lettic laudis, do.) Cf. for sense, Eng. *vulgar* and L. vulgus, the common people.

187. Latere, to be concealed (Gr. λανθάνω, pure stem λαθ, nasalized: cf. Gr. ἀληθής, true, lit. without concealment), *latent*, *Lethe* (Gr. do.).

188. Latus, broad, for (p)latus [Sk. pratha-s, breadth, Gr. πλατύς and Lith. platus, broad, Gm. platt, from which come Eng. *plat* and *plate* (It. piatto, Fr. plat), *plate*, or silver (Sp. plata), *platitude*, *platform*, *flat*, *blade*, Gm. blatt, a leaf, as being flat, *bladder*; cf. also Gr. πλάξ, anything broad, M. L. planca, Gm. planke, Fr. planche, Eng. *plank*, and Gr. πλακοῦς, L. placenta, Eng. *placenta*. With Sk. pratha-s, cf. also Goth. braids, Gm. breit, Eng. *broad* and *breadth*], *latitude*, *oblate* (not from L. offerre, sup. oblatum, but ob+latus). For correspondence of latus and πλατύς, cf. L. lavare, to wash, and Sk. plavaya. From L. platea, a broad way (Gr. πλατεῖα, sc. ὁδος), comes Eng. *place* (Sp. plaza, Fr. place), and also *piazza* (It. do.). Of same origin with πλατύς is πλάτανος, the *plane*-tree and *plantain*, and also πλάσσω, I model or form, Eng. *plastic*, and ἔμπλαστρον, a *plaster*, as being daubed or spread over, from ἐμπλάσσω, I daub over (Sp. emplasto, Fr. emplâtre).

189. Lavare, lautum, and lotum, to wash (Gr. λούω, I wash, for λόϜω: cf. λοῦτρον, a bath, orig. λόϜετρον, and λῦμα and λύθρον), *lave*, *lotion*, *lavender* (It. lavanda, Fr. lavende), lit. water specially good for washing one's self with, being perfumed: *diluvial*, *deluge* (L. diluvium = dis+lavare, to wash far and wide), *pollute* (L. pollutus, for orig. prolutus, lit. washed off or forth: referring to the filth or *suds* removed. Cf. for form L. polliceri for proliceri). Here too belong *lava* (It. lava) because flowing like a stream, and *lavish* (It. lavare, to squander), lit. to pour forth, as water. Of same origin with

lavare is L. luere, to wash, from which comes L. lustrum, a purification, Eng. *lustration*.

190. Laxus, wide, loose, open; and laxare, to open, unloose, slacken (cf. also L. languere, Eng. *languor*, etc.), Eng. *lax*, *laxity*, *relax*, *lease* (L. laxare, It. lasciare, Fr. laisser), *release*, *let* (Gm. lassen), *lash* (Fr. laisse), viewed as hanging loose. Here belongs *alas!* (Fr. hélas, It. ahi lasso, lit. "ah weary or sad," sc. "me.")

191. Legere, lectum (Gr. λέγω, from which Eng. *dialect* and *dialectics*, Gr. διάλεκτος). Both words agree in the same fundamental sense, viz. to pick out or up. The Gr. λέγω often means I say, and the L. lego, I read (the figure in each case being that of picking up with the eye or voice the letters and sounds of words), *legend* (lit. something worthy to be read, Fr. legende, L. legenda), *legible*, *lecture*, *lesson* (L. lectio, Fr. leçon), *collect*, *delight* (L. delectus), *elect*, *eligible*, *élite* (Fr. do.), *recollect*, *select*, *diligent* (L. diligere = dis+legere, lit. to choose a thing apart or by itself; cf. for sense *study*, from studium, zeal), and *delight* (L. diligere, as above); *elegant* (lit. picked out from others. For change of conjugation, cf. *educate*, from educere, to lead out or away from); *intelligent* (= L. inter+legere, lit. to pick up from among, or, select, and so, to discern; cf. for sense, *discrimination*); *negligent* (= nec+legere, not to pick up, or to be inattentive); *religion* (L. religio, lit. reading over and over again, or pondering, i. e. the things of the gods; cf. for sense superstitio, lit. the standing over a thing inquiringly); *legion* (lit. a selected band), *college* (L. collegium, an assembly). Here also belongs *cull* (Fr. cueillir, L. colligere). From legere comes legare, as an intensive form of it, meaning to choose, appoint, or send out, i. e. as deputy or ambassador; and from legare come *legation*, *legatee*, *legacy*, *allegation* and *allege* (Fr. alleguer), *colleague* (collega), *delegate*, *relegate*. From legare (to appoint), come L. lex, law, and its derivatives *legal*, *legitimate*, *legislate*, *law*, and *loyal* (It. lega, Sp. ley, Fr. loi, cf. Fr. roi, a king, Eng. royal, from rex), *disloyalty*, *alloy* (Fr. aloi, M. L. allegium, lit. mixed according to law or standard requirement, i. e. ad legem; cf. for sense, *ordnance*, lit.

guns made according to governmental requirements). From λέγω, the Gr. correspondent of legere, and λόγος, its derivative, come *logic*, *analogue* and *analogy*, *apologue* and *apology*, *dialogue*, *geology*, *prologue*, *phraseology*, *syllogism*, *theology*, *teleology*, etc., etc. From L. lectus, a couch, a nominal derivative of legere, to gather up, comes L. lectica (a diminutive), and from this Eng. *litter* through M. L. lectaria (for lecticaria), It. lettiera, Sp. litera, Fr. litière (lit. something for picking up and carrying one).

192. Levare, to lift up, and levis, light for le(g)vis: cf. for form L. tenuis with Sk. tan, to extend (Sk. laghu-s, light, Lith. lengvas, easy, Gr. ἐλαχύς, ε being euphonic: cf. for form L. brevis for orig. bregvis and Gr. βραχύς), *lever*, *leaven* (Fr. levain, from lever, to raise), *levee* (Fr. do.), *lift*, *levity*, *alleviate* (M. L. alleviare, from L. levis, light), *relieve* (Fr. relever and relief), *bas-relief*, *elevate* (L. elevare), *aloft*, *aloof*, *loft*, and *lofty* (Gm. luft, luften, etc.). Here, too, belong *sublime* (L. sublimis, contracted from sublevamis), the *Levant* (Fr. se levant, part. of se lever, sc. le soleil; cf. oriens, sc. sol, Eng. *orient*), and the adj. *light* (Gm. leicht, Gr. ἐλαχύς, etc.).

193. Libet and lubet, it is pleasing (Sk. lubh for earlier rubh, to desire, and lubdha-s, desirous, Gr. λίπτομαι, I am eager for, Goth. liub), *libidinous* (L. libido), *love* (Gm. lieben), and *lief* (Gm. lieb). Cf. also, Gr. λάω, I wish, and λῶστος (Gm. lust, desire, and Eng. *lust*, base desire). To this same class of roots belongs L. liber, free (for liberus, archaic loebesus, Gr. ἐλεύθερος, ε being euphonic, lit. having one's own way). From liber come *liberty*, *liberate*, *liberal*, *libertine* (lit. freeing one's self from all restraint; cf. Liber, as a name for Bacchus), *livery* (Fr. livrée, from livrer, to deliver or give freely, because given to servants without charge to them), *deliver* (Fr. delivrer, Sp. librar, M. L. liberare). The L. liberi, children (Gr. ἐλεύθεροι), means lit. free persons, i. e. neither slaves nor citizens, but free.

194. Libra, a pound: *lb*, *libration*, *level* (L. libella, It. livella), *equilibrium* (+L. aequus), *librate* (L. librare), and *deliberate* (L. deliberare, to weigh in one's mind). Cf., for sense, *ponder*, from pendere, to weigh.

195. Licet, it is permitted or allowed (of same radication with linquere which see: cf. L. polliceor, I promise, for proliceor), *license*, *licentiate*, *licentious*, *illicit*, *leisure* (Fr. loisir: cf. for form Fr. plaisir, pleasure, from L. placere), which is thus etymologically self-license, or freedom of feeling as to personal toil.

196. Ligare, to bind (Sk. ling, to bend, to embrace: cf also lag, to cleave to. Here belong Ags. laecan, to take, to lay hold of, and Eng. *leech*, Ags. laece; cf. also with Sk. ling and lag, Gr. λύγος, a pliant rod, Lith. lugnas, pliant, and Gr. λυγίζω, I bend, or twist, etc.), *ligature*, *ligament*, *alligation*, *ally* and *alliance* (Fr. lier and allier, from L. ligare and alligare), *lien* (Fr. do., L. ligamentum), *allegiance* (M. L. allegiantia), *oblige* (L. obligare), *rely* (Fr. lier and relier, L. religare, to bind one's self back to or upon), *liege* (Fr. lige). Here belong, also, *league* (Fr. ligue) and *colleague*. With L. ligare is to be connected of course also L. lictor for ligtor. The Ags. lìcian (Eng. *to like*) seems also to belong here.

197. Linere, levi, and livi, litum, to daub, anoint, smear (Sk. limpâmi, I anoint, stem lip; Lith. limpu, I anoint, infin. lipti, to glue, or stick; Gr. ἀλείφω, I daub, α here being prosthetic, cf. λίπας, fat, oil), *liniment*, *letter* (L. littera for linitera, from being made in wax by the stylus: Leo Meyer, however, regards littera as being for lictera, from same root with Sk. likh, to write), *literary*, *literature*, *belles lettres* (lit. fine letters or writings), *alliterative*, *obliterate*. Cf. L. delere, Eng. *delete*, as being of same origin.

198. Lingere, to lick, to lick up; cf. L. ligurire (Sk. lih, for ligh, and rih, to lick, Gr. λείχω, I lick, and λιχμάω, I am dainty), *lick* (It. leccare, Gm. lecken, Fr. lecher), *relish* (lit. to lick up again). The L. lingua, the tongue, Archaic dingua (from which come *lingual* and *language* (Fr. langue and langage) is probably from Sk. danç, Gr. δάκνω, cf. ὄδους, stem ὄδοντ, L. dens, stem dent, Sk. danta-s; and was afterwards harmonized in form by the Romans with lingere from its general analogies with it, as if connected with it, while yet not at all so. See § 35, p. 368.

199. Linquere, lictum, to leave, stem lic (Sk. rich; cf. for

correspondence of form, L. rumpere, ruptum, with Sk. lup and lump, to break; Gr. λείπω, stem λιπ; Gm. erlauben and glauben, for ge-lauben, to believe: cf. for form Gr. λύκος and L. lupus), *leave*, *believe* (lit. to leave with or to another), *relinquish*, *relic*, *delinquent*, *derelict*. So *live* (Gm. leben) and *life* (Gm. leib) are probably of the same origin with *leave*. Cf. also, Gm. bleiben, to remain, for beleiben. L. licet, it is permitted, is of same radication.

200. Linum, flax, linen (Gr. λίνον and λίνεος), *linen*, *linseed*, *lint*, *line* and *outline*, *lineage*, *linear*, *lineal*, *lineament* (L. lineamentum), *lining*, *delineate*.

201. Locus, a place, archaic stlocus (cf. for form, L. lis, strife, archaic stlis). It is probably connected with the same ultimate root with Gr. στέλλω, I place or put (cf. also Gm. stellen). Here belong *locate*, *locality*, *locomotion*, *collocate*, *dislocate; lodge* (Fr. loger, L. locare, sc. se: cf. Fr. juger and L. judicare) and *dislodge; lieu* (Fr. do.: cf. for form Fr. feu and peu from L. focus and paucus), and *lieutenant* (Fr. do. = lieu+tenant, lit. holding the place of); *loan* (L. locare, Fr. louer); *couch* (Fr. coucher, It. colcare, L. collocare, sc. se: for sense, cf. L. componere membra), and *accouchement* (Fr. do.); *allow* (Fr. allouer = L. ad+locare). L. lucrum, gain (Eng. *lucre* and *lucrative*), sometimes placed here, seems rather to be connected with Gr. ἀπο-λαύειν, to enjoy, and λύειν, to be profitable, as in Xen. Anab. Book III. Ch. iv. § 36, and λυσιτελεῖν (+τελέω): cf. Goth. laun and Gm. lohn.

202. Longus, long, *perhaps*, as Kuhn, Meyer, and others have thought, for earlier (d)longus (to be compared, in such a view, with Sk. dîrgha-s, Gr. δολιχός, Old Pers. daraga, Zend daregha), *long*, *longitude*, *longevity* (+ aevum), *elongate*, *oblong*, *prolong*, *lounge* (Fr. longer, to move idly about), *loin* and *surloin* (Fr. longe and surlonge). *Loiter* is doubtless also from L. longus (Fr. loin), representing such a Latin word as longitare, to make long about anything. Of same root with L. longus is Gr. λαγγάζω (in Aeschylus, λογγάζω), I slacken, and λαγγών, a loiterer, from which come Eng. *lag* (Goth. laggs), and perhaps *slack* (Gm. schlackern), and also *lank* (Gm. lang, long), and *languor*, *languish* (L. languere).

203. Loqui, locutus, to speak (Sk. lap, Gr. λάσκειν and λάκειν and λήκειν, to speak, etc.), *allocution*, *circumlocution*, *colloquy*, *interlocutor*, *obloquy*, *eloquence* (i. e. e corde).

204. Ludere, lusum, to play (prob. for earlier loidere, for orig. cloidere or croidere, like for form L. in*clytus*, compared with Sk. çru, which see under L. gloria. The Sk. equivalent would then be krid, to laugh: cf. krîḍa and krîḍana, play, sport. Cf., for vowel-changes, L. unus and comm*unis*, and uti, for earlier oinus, etc., and oitier), *ludicrous*, *lusory*, *allude*, *collusion*, *delude*, *elude*, *illusion*, *interlude*, *prelude*, *prolusion*.

205. Luere, to wash, to lave, see L. lavare, to wash, with which L. luere is immediately connected as a shorter form of the same root (Sk. plu, Gr. λούω, I wash, λύθρον, a stream, and λουτρόν, a bath; cf. L. pluere for plovere, as of same radication), *alluvial* (L. alluvio), *diluvial*, and *deluge* (L. diluvies, Fr. deluge); *pollute* (L. pollutus, for prolutus, washed off or away, like polliceri, for proliceri, referring to the filth itself removed), and *lustration* (L. lustrum, a purification, lit. made clean, by washing: the idea of purification being in all nations connected with either fire or water); and *illustrious* (L. illustris for inlustris), lit. clear, bright; *illustrate* and *lustre* (Fr. do.).

206. Lux, light (Sk. ruch, to shine; cf. Lith. laukas, white, and Gr. λευκός, bright, and λύχνος, a lamp), *lucid*, *elucidate* (Fr. elucider), *pellucid* (L. pellucidus = perlucidus), *translucent*, *lucifer* (+fero), *lucubrations* (L. lucubrare, lit. to compose by lamplight), *luminary*, *luminous* and *illuminate* (L. lumen for lucmen), *sublunary*, *lunatic*, and *loon* (luna for lucna), *light* (L. lux, Gm. licht; cf. Gr. νύξ, L. nox, Gm. nacht, and Eng. night, for correspondence of form). Cf. here also Gr. λεύσσω, for orig. λευκιω, Sk. lôk, to see, Gm. lugen, Eng. *look*, and *lo* (for correspondence of which in abb. form, as well as in sense, cf. L. oculus and ecce), cf. also λάω, I see, and λαμπάς, Eng. *lamp*.

M.

207. Machinari, to make or contrive (Sk. mah, to prepare, and magh, to practise, Gr. μηχανάομαι), *machination*, *machine*

(L. machina), *mechanic*, *make* (Gm. machen), and perhaps *mason* (Fr. maçon, M. L. macio).

208. Magnus, great [Sk. mahat, for maghat, great, Gr. μέγας, with sup. of which, μέγιστος, cf. Gm. meist and Eng. *most;* and with μεγάλη, fem. form of μέγας, cf. Gm. michel, Eng. *mickle*. Cf. also with magnus and μέγας, L. mactus, increased, etc., and maturus, for macturus, Eng. *mature*. The various orig. root-forms of the different correlate words here adduced, and of others like them, are, on a rising scale for strength, mak, mag, and magh (for which also mah)], *magnate*, *magnitude*, *magnify*, *magistrate*, *magisterial* (L. magister), *majesty* (L. majestas), *master* and *mister* (L. magister, Sp. maestro and maestre, Fr. maître for previous maïstre, Gm. meister). From major (comp., for mag-ior, for orig. mag-ios; Sk. mahîyans; Gr. μείζων for earlier μείζονς) come *major*, *mayor*, (Sp. mayor, greater, Fr. maire), and from sup. maximus, Eng. *maxim* (lit. very great or important truths). So Eng. *merino* from Sp. do. is but M. L. majorinus from major. L. adv. magis, more (Fr. mais, but) is but a cont. form of orig. neut. comp. magius, now majus.

209. Malus, evil (Sk. mala-s, filth; cf. Sk. malina-s, dirty, black, malishta-s, very foul, and malâkâ, a bad woman), *malice*, *malignant* (cf. benignant, from L. bonus), *malady* (Fr. maladie, It. malattia), *malaria*, *malefactor*, *malevolent*, *malcontent*, *malfeasance* (Fr. faire, from L. facere, part. faisant), *malapropos* (Fr. do = L. male ad propositum), *maltreatment* and *malpractice*.

210. Manere, mansum, to remain (Gr. μένω, I remain : μάω which expresses *continuity* of effort or desire, is probably connected with the same ultimate root), *manse* and *mansion*, *permanent* and *remain*, and *remnant*.

211. Manus, the hand (prob. connected with Sk. mâ, to measure, referring to the hand, as the mode of man's trying things, and operating his will upon them; cf. Gr. μάρη, the hand, εὐμαρής, easy of hand, and also μανιάκης, an armlet; cf. also L. immanis, huge, i. e. beyond the measure of the hand), *manual*, *manacle* (cf. *fetters* and *feet* for form of connection), *manage* (+L. agere), *maniple* (L. manipulus, like

discipulus, from discere), and *manipulate*, *manifest* (for festus, cum manu: see Fendere—No. 121, Synopsis), *emancipate* (= e manu capere), *manumit* (= e manu mittere), *maintain* (Fr. maintenir, It. mantenere = L. manu tenere), *legerdemain* (Fr. do., for legerté de main. Leger, adj., is the L. alacer, It. allegro), *amanuensis*, *manoeuvre* (Fr. do. = L. manus+opera, cf. Sp. maniobrar, to work with the hands), *manufacture* (+L. facere), *manuscript* (+scribere), to *manure* (Norman mainoverer, to manure = Fr. manoeuvrer, referring to the labor of doing it. So in Spanish to manure a field, is expressed by "labrar la tierra," to work the ground. The noun manure is derived from the verb), *mandate* (L. mandare = in manu dare), *command* (Fr. commander = L. con+manus+dare), *demand* (= de+mandare), *remand* and *commend* (L. commendare) and *recommend.*

From L. manus, through the form manarius, handy, comes also Eng. *manner* (from It. maniero, well-trained, or handled, Sp. manero, tamed. Cf. for sense L. mansuetus, tame, lit. accustomed to the hand. From the It. adj. maniero, above, comes It. noun maniera, manner, fashion, etc. Cf. Sp. manera, Fr. manière, Eng. *manner* and *manners*).

From L. manus also comes L. mantele, a towel, and mantelum, a cloak (as covering the hands). From L. mantelum come Eng. *mantle* (It. mantello), *mantua*-maker (Fr. manteau) and *mantilla* (Sp. do.).

212. Mater, a mother (Sk. mâtâ, for orig. mâtar, lit. a bringer forth, Gr. μητήρ; cf. also μαῖα, good mother, Lith. moti), *maternal*, *matriculate*, *matron* (cf. patron from pater), *matrimony* (L. matrimonium), *mother* (Gm. mutter), *matter* (L. materies; cf. Sk. mâtras, a substance), *material*, *matrix* (L. do.), *mare* (L. mater, Fr. mère; cf. dam, also applied to animals, for style of formation, L. domina, Fr. dame; and with it, in respect to special appropriation, also pup and puppy from pupus, a young child).

213. Matta, a mat made of rushes; *mat*, *mattrass* (Gm. matratze, M. L. almatricium, al- being the Arabic article, as in almanack, algebra, etc., Fr. matelas), *mead* and *meadow* (viewed as a sort of natural matting of grass).

214. Mederi, to heal, lit. by taking care of: cf. L. curare, to *cure*, from L. cura, care (Gr. μέδομαι, I attend to, and μήδομαι, I intend), *medicine* (L. medicina), *medical* and *immedicable*, *remedy* (L. remedium, that which heals *again*). *Meditate* and *premeditate* are from L. meditari, an intensive form of the same root.

215. Medius, middle, the midst (Sk. madhya-s, Gr. μέσος, Aeol. μέσσος, for orig. μεδjος, Oscan mefiu, Gm. mit, with, mitte, mittel and mitten), *medium*, *middle*, *middling*, *midst*, *amid*, *mediate* and *mediator*, *immediate* and *means* (Fr. moyen, from L. medianus), *medley* and *meddle;* and probably *medullary* (L. medulla, pith, marrow), viewed as being within the bones. From L. medius dies, come Eng. *midday* and Fr. midi, which, though it be not so, sounds as much like a corruption of the Eng. form as Fr. bifteck of Eng. beefsteak. From L. medius dies come by dissimilation L. meridies and Eng. *meridian*.

216. Mens, mentis, the mind (Sk. manti-s, from man, to think. Cf. Sk. mati-s, from same root, denasalized, and Gr. μῆτις, wisdom, counsel, plan, and also μήδομαι, μέμονα, μέμαα, μαστεύω and μαίνω), *mind*, *mental*, *demented*.

217. Merere, meritum, to deserve, earn, to serve for pay (a military use of it, cf. Gr. μείρομαι, μέρος, and μερίζω), *merit*, *demerit*, *meretricious* (L. meretrix, lit. a female who puts herself on hire). From merere come merx and merces, a reward, and mercari, to trade, and Eng. *mercantile*, *mercenary*, *amerce*, *commerce*, *merchant* (Fr. marchand), *market* and, contracted, *mart* (Fr. marché, Gm. markt).

218. Mergere, mersum, to plunge, or sink in (cf. Gr. ἀμέργω, I pull or pluck, and ὀμόργνυμι, I press out), *merge*, *emerge*, *emergency*, *immerse*.

219. Merken (Gm.) to mark (M. L. marcare, to note or designate, Fr. marquer: cf. Goth. marka and Ags. mearc), *mark* and *marque* (Fr. do.), *marches*, limits (Fr. marche, a military frontier), *marquis* and *marchioness* (It. marchese, Fr. marquis, lit. the count or governor of the marches, or military frontier).

220. Metiri, mensus, to measure (Sk. mâ, to measure;

Gr. μετρέω, from which Eng. *metre*, Gr. μέτρον, and Sk. mâtrâ, measure, and *geometry*, and also *barometer*, *diameter* and *diametrically*, *symmetry*, *thermometer*, etc.), *mete* and *metes measure*, *mensuration*, *commensurate*, *dimension*, *immense*, *menstruum* and *menstruate* (L. mensis, a month, Sk. mâs and mâsa-s, Gr. μήν, stem μήνς, as appears by Ionic form μείς, compared with L. mensis and Lith. menesis). The word *moon* is of this same origin, Gr. μήνη, Gm. monat and mond; it is etymologically the *measurer* of the month, which is, itself, the *measure* made; cf. Lith. metas, time. From metiri come L. mediocris, within measure, *mediocre* (cf. Gr. μέτριος, of same sense and style of formation from μετρέω), and L. modus, (like toga from tegere, and vortex from vertere, or, more specially still, nodus from nectere), and from this, Eng. *mode*, *modish*, *modest*, *modify*, *moderate*, *modulate*, *modern* (lit. of the present mode), *model* and *mould* (M. L. modela, Fr. moule), *commode*, *commodious* and *commodity*, *accommodate*, *incommode*. L. mos, a custom, is a contraction of modus (cf. L. praecox for praecoquus), from which are *moral*, *moralize*, *demoralize*,* and *immoral*. With L. metiri, mensus, corresponds also Gm. messen, to measure, and masz, Eng. *mass* (as an indefinite measure), and *mess* (as definite); cf. Fr. mets and Lith. mera, a measure. With Sk. mâ, and Gr. με in μετρέω, are connected also, perhaps, Gr. μιμέομαι, Eng. *mimic* and *pantomime*, and also L. imitari and imago, Eng. *imitate* and *image*.

221. Minare (M. L.) to lead: *promenade* (Fr. mener, to lead, and se promener, to take a walk, lit. to take one's self forth). From this root, too, come *mine* (It. mina, Fr. mine), viewed as leading an explorer or workman along from one point to another. Cf. for sense Eng. *lode* from *lead*; and *mineral* (It. minerale, Fr. mineral), lit. coming from a mine.

* Was ever a word more ridden to death, than the word *demoralize* has been, of late! In every newspaper we read of "demoralized troops," from time to time, even if retreating, when it requires more moral courage to retreat than to fight. The author has read in the papers also of "demoralized horses," and even of "demoralized oats."

Here too place Eng. *mien* (Fr. mine: cf. Fr. se mener, like for sense L. gestus from L. se gerere).

222. Minuere, minutum, to diminish (Sk. minâmi, I wipe out or away, Gr. *μινύθω*, I lessen, Lith. minu: cf. Gr. *μείων*, less). With L. minor and minus, for minios, etc., less, cf. Gr. *μινύς*, small. The Eng. derivatives are *minúte* and *minute* (L. minutus, It. minuto, Sp. menudo, Fr. menu), *comminuted*, *minish* and *diminish*, *minister* (L. do.), lit. a servant, *administer*, *mince* (Fr. do.), *miniature* (It. miniatura), *minion* (It. mignone, a darling, a pet), *minnow* (a *little* fish). Corssen connects also with L. minus, L. membrum, for earlier supposed min-brum, Eng. *member*, *membrane*, etc. Others regard it as connected with Gr. *μέρος*, a part, being reduplicated and having *b* epenthetic.

223. Mirus, wonderful, and mirari, to admire (Sk. smi, to smile, Gr. *μειδιάω*, I laugh, Old Gm. smielen, Eng. *smile*), *admire*, *miracle*, *mirage* (Fr.), *mirror* (Fr. miroir), *marvel* (L. mirabile, It. maraviglia, Fr. merveille).

224. Miscere, mixtum (for misctum by metathesis), to mix (Sk. miçra, to mingle, Gr. *μίγνυμι*, *μίξω*, Lith. miszti), *mix* (Gm. mischen), *mingle* (Gm. mengen), *mélange* (Fr. do.), *melée* (Fr. mêler, for orig. mesler, from M. L. misculare), *among* and *mongrel*, *commingle* and *intermingle*, *miscellaneous* (L. miscellaneus), *mule* and *mulatto* (as being of mixed stock, L. mulus, for misculus); and *omelet* (Fr. omelette = oeufs mêlés, or eggs mixed together. Bourdelot, however, suggests rather "oeufs mollets," or quite soft eggs).

225. Mittere, missum (lit. to set in motion), to send (cf. with mitto for mitjo, *μεθίημι*, and, in Herodotus, *μετιέω*, I let loose, I throw), *missive*, *missile*, *mission*, *missionary*, *message* (Fr. do., Sp. mensaje), *messenger* (Fr. messager), *mass* and *missal* (It. messa, Sp. misa, Gm. messe, Fr. messe, M. L. missa —from the words of dismission formerly used at its close, viz.: "ite, *missa* est concio"), *admit*, *inadmissible*, *amiss*, *commit*, *committee*, *commissary* and *commission*, *demit*, *demise*, *dismiss*, *emit*, *emissary*, *intermit*, *omit*, *permit*, *premise*, *premiss*, *pretermit*, *promise* (lit. to send one's word forwards), *compromise* (lit. to promise mutually), and *uncompromising*.

(Polliceri, to promise, for proliceri, means to offer beforehand; and versprechen, in German, to promise, means, to speak one's word away), *remit*, *remiss*, *submit*, *transmit*. Pott here places also Gm. schmeissen (with Old Latin form cosmittere), Eng. *smite* and *smith*, cf. Goth. smitan, and Gr. Σμινθεύς (sc. Apollo).

226. Moenia, walls, viewed as warding off enemies (Gr. ἀμύνω, I ward off: cf. μύνη, a pretense). From moenia comes L. munire, to fortify (cf. L. punire, to punish, from poena, pain). From munire come Eng. *munition* and *ammunition*.

With moenia, etc., are doubtless connected L. minae, the projecting points of walls, threats, Eng. *minatory* and *menace* (L. minaciae and Fr. menace); and L. minere, to jut, or project, from which come *eminent*, *imminent*, *preëminent* and *prominent*.

Here too belong L. mons, stem mont, a mountain, and Eng. *-mont*, *mount* and *mountain* (Fr. montagne, from L. montana, sc. pars), *promontory* (L. promontorium), *amount*, *dismount*, *paramount*, *tantamount* (+L. tantus), *surmount* (Fr. surmonter). With verb *mount* (Fr. monter) from L. mons, cf. for form Fr. avaler, to swallow, from L. ad vallem).

227. Molere, to grind in a mill (Gr. μύλλω, I crush, and μύλη, a mill, Gm. mahlen, Gothic malan, Lith. melu), *mill*, *molar*, *meal* (Gm. mahl), *mellow* (Gm. mehlig, mealy, and mellow).

228. Moles, a huge, heavy mass: *mole*, *demolish*, *molest* (L. molestus, troublesome), *emolument* (L. emolimentum from emoliri, to work out or forth. The same idea of *forth* is also in the words *effort* and *exertion*), *amulet* (L. amoliri, to remove from). Here belongs probably L. multus, orig. moltus and molitus: cf. stultus, cont. from stolidus. Meyer, however, connects it with Gr. μυρίοι. From multus come *multiply* (+L. plicare), and *multitude*, and *much* (Sp. mucho).

229. Mollis, soft [Gr. μαλακός: Corssen seems to be as right, as he is ingenious, in referring both L. mollis and Gr. μαλακός to Sk. mridu-s, tender, from Sk. mard, to rub, Old Slavic mladu, tender; the changes in mollis being as follows, molduis (like tenuis in its form), molvis (like suavis, for earlier

suaduis), mollis; and those of μαλακός being these, μαλδ*F*ακός, μαλθ*F*ακός, μαλακός. Here belongs μαλάσσω, I soften, from which Eng. *melt*, Gm. schmelzen, and *smelt*, and also *malt*, Gm. malz, which is barley steeped in water: from same root with μαλακός comes Gr. μάλαγμα, a softening, etc., and from this Eng. *amalgam* and *amalgamate;* i. e. by uniting a metal with quicksilver], *mollify*, *emollient* and *mulch*.

230. Monere (for mân-ayâmi, a causative form of the root man, to think), to remind, warn, or teach [cf. Sk. man, to think, Gm. mahnen, to remind, and meinen, to *mean;* L. memini, (which is but the root men reduplicated), reminiscor, Eng. *reminiscence;* and Minerva (which Pott makes equivalent to Sk. manas-vinî, a virtuous, or energetic, woman). Here too belongs probably the name *Minos;* as do manifestly L. mens, stem ment (Eng. *mind* and *mental* and *demented*) with which cf. Sk. mati-s, the mind, and also Sk. mana-s, Gr. μένος, Lith. menas; and L. commentari, to think over (Eng. *comment* and *commentary*), and Gr. μνάομαι (from which Gr. ἀμνηστία, lit. non-remembrance, i. e. of past strife, Eng. *amnesty*), and μιμνήσκω and μανθάνω, and also Gm. mensch and mann and man, Eng. *man;* as well as also Gm. meinen, to *mean*, and Gm. miene, Eng. *mien* (Fr. mine) and Eng. *demean* and *misdemeanor*], *monition*, *monitor*, *monument*, *admonish*, *summon* (L. submonere, Fr. sommer). From monere comes also L. monstrare, to point out, show, etc., and from this *monster* (L. monstrum, lit. an evil omen from the gods), *monstrosity*, *demonstrate*, *remonstrate*. As for L. memoria (Eng. *memory*, *memoir*, Fr. memoire, *commemorate*, *memorable*, etc.):—it is probably of another origin, and should be placed, as Curtius, Schleicher and Corssen agree in maintaining, with Sk. smṛi and smar, to remember; the changes being these, smar-smar, (s)me-(s)mor, me-mor.

231. Μόνος, alone, single: *monad* (Gr. μονάς, stem μοναδ), *monarch* (Gr. μόναρχος, + ἄρχω, I rule), *monk* (Gr. μοναχός, L. monachus, lit. a solitaire), and *monachism* and *monastery;* *monograph* (+ Gr. γραφή), *monologue* (in sense = L. soliloquium), *monomania* (+ Gr. μανία, madness), *monopoly*

(+ Gr. πωλέω, I sell), *monosyllable* (+Gr. συλλαβή), *monotony* (+ Gr. τόνος).

232. Mordere, morsum, to bite, devour, etc. (Here Ebel places Gr. σμέρδος and σμερδάλεος, and Gm. schmerzen, Eng. *smart*, lit. biting, sharp), *mordant*, *morsel*, *remorse*; perhaps also *muzzle* (Fr. museler, from Fr. museau, the mouth, L. morsus), and *muse* (Fr. muser), lit. to hold the mouth fixed in thinking), *amuse* (Fr. amuser). See No. 237.

233. Mori, mortuus, to die (Sk. mar and mri, to die, and adj. marttas, dead), *mortal*, *mortify*, *mortuary*, *mortgage*, *murder* (Gm. morden and ermorden). Here belongs L. morbus, disease (the first stage of death, generally), and Eng. *morbid*.

234. Movere, motum, to move, remove (Sk. mê, to change place, Gr. ἀμείβω, Doric ἀμεῦω. Cf. L. meare, to go on, by, etc., Eng. per*meate*), *move*, *motion*, *mobile*, *mob* (=L. mobile vulgus), *moment*, *momentum*, and *momentous* (L. momentum for movimentum), *motive* (Fr. motif), *commotion*, *emotion*, *promote*, *remove*, *remote*. From movere comes mutare (Archaic moitare, for earlier mo(v)itare: cf. Sk. mâya-tai, he exchanges), and from this *mutable*, *commute*, *permutation*, *transmute* and *mutual* (L. mutuus, cf. Gr. μοῖτος, Sicil. dialect, borrowed from Latin), *emeute* (Fr. do.), lit. set in motion (from L. mota), and *mutiny* (Fr. mutin, for moutin).

235. Munis, grateful, obliging (Sk. mû, to tie, or bind. Cf. for sense, Eng. obliging; Gr. ἀμείνων, better. Cf. L. amoenus), *immunity*, *municipal* (= munia+capere), *munificent* (+facere, to do).

236. Mus, a mouse (Sk. mûsha-s and mushika-s, a mouse, lit. a stealing animal, from mush, to steal; Gr. μῦς, Gm. maus), *mouse*, pl. mice; *muscle* (L. musculus, dimin.; lit. a little mouse, i. e. in motion; Gm. muskel, the flesh of animals).

237. Mutire, to mutter or mumble (Gr. μύζω, I mutter, or make a sound with the lips closed), *mute*, *mutter*, *mouth* (Gm. mund), *muzzle* (Fr. museau), *muse* (Fr. muser), referring to the abstract air of one humming to himself, while he thinks), *amuse* (Fr. amuser). To the common root of all this

class of words, which are indeed quite onomatopoetic in their nature, belong also *mumble* (Gm. mummeln), *mum* and *mumps* (viewed as shutting up the mouth).

N.

238. Nah (Gm.) near, and nach, near by, etc.: *near* (Ags. neah), *next* (Gm. nächst), *nigh* (cf. for form *night* and Gm. nacht), *neighbor* (Gm. nachbar, Ags. nehgebur).

239. Nasci, natus (for orig. gnasci and gnatus) to be born (Gr. γεννάω and γείνομαι, I am born, and γένος. Cf. also L. gignere and genus and gens. The Sk. root is jan. The Sk. correspondent of L. gigno is jajanmi, and of L. (g)nasci is jâyê), *nascent*, *nation*, *native*, *nature* (which in its very etymology implies a superior begetting or producing source), *naïveté* (Fr. do. from adj. naïf, fem. naïve, lit. true to nature, from L. nativus), *innate*, *cognate* (L. cognatus, of same birth), *naturalize* and *naturalist*; *pregnant* (L. praegnans, lit. producing beforehand), and *impregnate*.

240. Navis, a ship (Sk. nâu-s, Gr. ναῦς), *navy*, *navigate* (+agere), and *circumnavigate*, *nautilus*, *nautical* (L. nauta), *nausea* (L. do.).

241. Ne, not (Sk. na, Vedic nâ, Gr. νη–, Lith. ne and nei), *none* (= ne+unus, not one), and *no* (adj. abb.), an*nul* and *nul*lify (L. nullus, etc. = ne+ullus), *not* (L. nôn, for orig. noenum = ne+oinus or unus, lit. not one,—and noenu: Gm. nicht), *negation* and *abnegate* (from L. negare = ne-ig-are, Vid. aio supra), *deny* (L. denegare, Fr. denier), *ne*farious (L. nefarius = ne+fari, unutterable), *neither* (L. neuter = ne +uter), *never* (= not ever), *nor* (= not or), etc.

(The It. niente, nothing, is an interesting compound of L. ne, not, with the L. part. ens, stem ent, of the verb esse, to be: cf. Fr. néant).

242. Nitere, to shine (Sk. nij, to wash: Gr. νίζω for νίβjω for νίγFjω; and νίπτω. Cf. for sense L. lautus, neat, from lavare, to wash, and L. mundus, clean, compared with Gr. μυδάω, I wet. Here belong Eng. *neat*, *nice* and *nett* (L. nitidus, It. netto, Fr. net). The Gr. νίτρον (our potassa) and L. nitrum,

used for soap, are derived from the roots above given, and from these Eng. *nitre* (saltpetre).

243. Nocere, to harm or hurt (for earlier form, nâk-ayâmi, a causative form of an original root nak, Sk. naç, to perish: cf. for form moneo and doceo. L. necare, to kill, is of same radication, and also L. pernicies, Eng. *pernicious*), *noxious*, *innocent*, *innocuous*, *noise* (L. noxa, Fr. noise), *nuisance* (Fr. nuire and nuisance), *annoy* (It. annojare), *ennuie* (Fr. ennuyer, to annoy).

244. Noscere, notum, orig. gnoscere, root gno, to know (Sk. jnâ, jânâmi, I know; Gr. γιγνώσκω, root γνο for γνα; and νοέω and νοῦς, the mind; Gm. können, to be able, lit. to know how, Eng. *can* and *cunning*), *know*, *acknowledge*, *notion*, *noble* (L. nobilis for noscibilis, lit. worthy to be known), *ignoble* (=in+(g)nobilis), *ignore*, *ignorant* (=in+(g)norans; cf. Gr. γνωρίζω), *cognition* (L. cognitus); *cognizant* and *connoisseur* (Fr. connaître, from M. L. cognoscitare), *recognize* and *reconnoitre* (Fr. do.) Here too belongs *acquaint* (Fr. accointer from L. adcognitare. From notare, a freq. form of noscere, come *note*, *notable*, *notorious*, *notice*, *annotation*, *denote*, *notify*. From L. nomen (for earlier (g)nomen), a name, from same root (Sk. naman, for orig. (g)nâman, Gr. ὄνομα, from which come *anonymous* and *synonymous*), come *name* (Gm. name), *namely* (Gm. nämlich), *noun* (Fr. nom), *pronoun* (cf. for sense, Gm. fürwort, or for-word), *nominal*, *pronominal*, *nominate*, *denominate*, the *innominata* (an anatom. term), *renown* (Fr. renommé, lit. mentioned over and over again), *ignominy* (L. ignominia = in+(g)nomen, lit. without a name). Of same ultimate root with (g)noscere is L. narrare (Old L. gnarigare), Eng. *narrate*. From L. nomen come L. nuncupare (+L. capio: cf. L. occupare, for form) and L. nomenclatura (+L. calare, to call), *nomenclature*.

245. Nox, night (Sk. naktam, adv. at night, Gr. νύξ, Gm. nacht, Fr. nuit), *nocturnal*, *night*, *benighted*, *midnight*, *fortnight* (= fourteen nights: cf. Old Eng. word se'nnight, for seven nights. Cf. also, for abbrev. form, Fr. midi, noon, from L. meridies).

246. Novus, new (Sk. nava-s, Gr. νέος for νέϜος, Lith.

navas and naujas), *new* (Gm. neu, Fr. neuf), *novel*, *novelette*, *novitiate*, *innovate*, *renovate*; *anew* (cf. for form L. denuo, for de novo), *renew*, *news*, *now* (L. nunc, cont. from novumce, sc. tempus). From L. nuncius (for orig. novencius, like nundinus, for novendinus, from novem) come *nuncio*, *announce*, *denounce* and *pronounce*.

247. Nubes, a cloud, a veil (Sk. nabh-as, the air, sky, water, Gr. νέφος, a cloud). From L. nubes comes also L. nebula, mist, vapor, smoke (Gr. νεφέλη, a mass of clouds), Eng. *nebula* and *nebulous*. From nubes comes perhaps L. nubere, nuptum, to marry (from the custom of *veiling* the bride when being conducted to the bridegroom), and Eng. *nuptials* (L. nuptiae), and *connubial* (L. connubium). Gr. νύμφη, a bride, and νυμφεύω, I marry, indicate a prob. distinct origin in common for themselves and L. nuptiae.

248. Numerus, number, etc. (Gr. νέμω, I arrange, etc., from which come Gr. νόμος, law, and νομός, pasture. Here refer etymologically L. *Numa*, the lawgiver, and *Numitor*, a shepherd), *number* (Fr. nombre), *enumerate*, *innumerable*, *numerous*. With νόμος, law, is connected prob. L. norma, a rule, a square, Eng. *norm*, *normal*, and *enormous* (L. enormis, lit. out of rule), and *enormity*.

249. Nutrire, to suckle, to feed (connected perhaps with L. novus, new, Gr. νέος, νεώτερος; as παιδεύω, I instruct, is with παῖς, a boy, and παιδίον, a child), *nourish* (Fr. nourrir), *nurse* (L. nutrix, Fr. nourrice), *nutritious*, *nutriment*.

250. Nux, stem nuc, a nut, *nut* (Gm. nusz, Fr. noix, It. noce, Sp. nuez), *nucleus* (L. do. for nuculeus, dim. a kernel), *enucleate*. *Chestnut* (Sp. castaña, Fr. chataigne) is L. castanea nux (from Kastana, a city of Pontus); *nutmeg* (Gm. muskatennusz) is L. nux macis, or mace-nut, and *walnut* (Gm. wallnusz) is lit. a foreign nut.

O.

251. Octo, eight (Sk. ashtâu, Gr. ὄκτω, Gm. acht, Fr. huit), *eight*, *octavo* (L. octavus, Gr. ὄγδοος for ὄγδοϜος).

252. Ὁδός, a path or way, cf. οὖδας, the ground (Sk. sad

and â-sad, to go to), *exodus* (ἔξοδος, a going forth), *method* (*μέθοδος* = μετά+ὁδός, lit. a following after), *methodical* and *Methodist*, *period* (περίοδος, a circuit), *synod* (σύνοδος, a coming together, an assembly).

253. Ὠιδή, a song, from ἀείδω and ἄδω, I sing, *ode*, *comedy* (κομῳδία, lit. a village song, etc.+κωμή, a village), *episode* (Fr. do., It. and Sp. episodio), *melody* (Gr. μελωδία+μελος); *parody* (Gr. παρῳδία, lit. a song by the side of another), *prosody* (Gr. προσῳδία, lit. an accompanying song), *tragedy* (Gr. τραγῳδία, lit. a goat-song).

254. Οἰκία, house (Sk. veça-s, a house, Gr. οἶκος for *Fοῖκος*, L. vicus, Goth. veihs), *economy* (οἰκονομία, lit. the management of a house), *oecumenical* (οἰκουμένη, sc. γῆ, i. e. the inhabited earth), *diocese* (Gr. διοίκησις), *parish* (Gr. παροικία, M. L. parochia, It. parocchia, Fr. paroisse, Gm. pfarrei), *parochial*, *parson* (Gm. pfarrer, It. parroco).

255. Oliva, the olive (Gr. ἐλαία, Goth. alêv), *olive*, *oil* (Gr. ἔλαιον, L. oleum, Fr. huile), *oleaginous*.

256. Ollus, archaic form of ille, for illus, that yonder, he, she, it (cf. for change of initial *o* to *i*, L. pocillum, dim. of poculum, for archaic pocolom; and, for change of terminal *us* to *e*, L. ipse and necesse for earlier ipsus and necesus). Pott connects L. ollus with Sk. compound pronominal stem a-na, "that" (which is represented also in Gr. ἔνιοι, some, and L. conj. an, whether, or): in Sk. anya-s, "another," it appears in a fuller form (see L. alius, Synopsis No. 8). He derives it thus, onos, onolus, ollus (like L. ullus for unulus, from unus, and L. corolla for coronola from corona). These etymological analyses and deductions are no less valuable than critically commendable. Here Corssen, with his accustomed scholarship and ingenuity combined, places L. ultra (with its archaic positive, uls), ulterior and ultimus, Eng. *ultra*, *ulterior*, *ultimate*, and ultimatum. These L. derivatives he illustrates well, for their style, by reference to their correlatives, cis, citra, citerior, citimus, as formed on the demonstrative pronominal stem ci- (of which -ce is the locative form), meaning, on this side. Aufrecht's alleged connection of "Umbrian hondomo, Sk. uttama-s, L. ultimus, Goth. hindumi, and Gr.

ὕστατος," he accordingly rejects, to which he previously acceded, regarding then ultimus as for earlier untimus. A wide comparison of forms, with the most thorough comprehension of their real historic and phonetic analogies, is an absolutely necessary condition for any high critical style of etymologizing.

257. Ops, power, might (Sk. apna-s, possession, Gr. ἄφνος, resources, and ἀφνύνω, I make rich, cf. also L. apiscor and adipiscor, adeptus, Eng. *adept*), *opulent* (L. opulentus), lit. full of resources; *copious* (L. copia = con+ops), *copy* (It. copia, Fr. copie)=*copiam* facere scripti, i. e. by transcription originally.

258. Opus, operis, work (Sk. apa-s: cf. Gr. ποιέω, I do, or make), *operate*, *co-operate*, *operative* (noun), *operose*.

259. Ordo, stem ordin, order (Sk. ardha-s, upright: Gr. ὀρθός, straight. Cf. ὄρνυμι, I rise up, and L. orior), *order*, *ordinary*, *ordain*, *ordinance*, *ordnance* (because made according to governmental requisition. Cf., for sense, alloy, Fr. aloi, made *according to law;* also "regulation" coats, swords, etc.), *coördinate*, *disorder*, *extraordinary*, *inordinate*, *subordinate*.

260. Oriri, ortus, to rise (Sk. ar and ṛi, to lift up one's self; Gr. ὄρνυμι, ὀρίνω and ὀρούω), *orient* and *oriental* (see levare), *origin*, *originate*, *original*, *aborigines*, *abortion* (L. aboriri, lit. to set, as the stars do, to fail), *east* (Gm. ost, L. ortus), *Easter* (Gm. Ostern), the festival of Christ's resurrection. *Austria* (lit. the eastern land, i. e. east of Neustria, the western division of Gaul at that time).

261. Os, oris, the mouth, and orare, to pray, beseech, etc. (Sk. asja, from as, to breathe, Gr. ὄσσα, a voice, report, etc.), *oral*, *oracle*, *oration*, *orison* (L. oratio, Fr. oraison), *adore*, *inexorable*, *peroration*, *omen* and *ominous* (omen being for osmen, the archaic form; cf. for sense, monstrum), *abominate* (L. abominari, lit. to deprecate as an evil omen). From os comes also L. ostium (Fr. huis from M. L. form hostia), a door, and from this Eng. *usher* (M. L. hostiarius, Fr. huissier, It. usciere, Eng. *usher*). Here also belongs *oscillate* from os-

cillum (dimin.), a little mouth, lit. drawing the mouth out and in.

262. Os, stem oss, for ost or oste (Sk. asthi, Gr. ὀστέον, stem ὀστε, a bone), *osteology*, *ossify*, *oyster* (L. ostrea, Gr. ὄστρεον). Cf. Fr. tête, the head, from L. testa, a shell.

263. Otium, ease, leisure, for prob. orig. o(c)tium, as Leo Meyer suggests (Gr. ὀκνεῖν, to linger), *negotiate* (L. negotium = nec+otium: cf. page 363, § 28).

P.

264. Pacisci, pactus, to arrange, settle, fix (Sk. paç, to bind, and paçayâmi, I bind, Gr. πήγνυμι, stem παγ. Pangere, pactum is a nasalized form of same root. With part. pactus of pacisci, cf. πηκτός and Sk. paçita-s and pankta-s, for form. With pangere is connected also Gm. fangen, Ags. fangar, Eng. *fangs* and *fingers*, Goth. fahan). From pacisci comes L. pax, peace (peace being anciently viewed as, in the very word itself, a covenant), Eng. *peace*, *pacify*, *pacific*, *pay* (L. pacare, to pacify, Sp. pagar, Fr. payer). To the same etymological source with pacisci, pax, pangere, and pignus belongs also L. pecu, a flock (Sk. paçu-s, and L. pecus, a sheep). From pecŭs are Eng. *pecuniary* (flocks and herds were the first generally recognized form of convertible property. The image of a sheep or ox was probably stamped on the first specimens of coin), *peculiar* (L. peculium, lit. property in cattle, and afterwards personal and then private property) and *peculate* (L. peculari, to steal public funds). With pecus are correlate Gm. vieh, cattle, wealth, Goth. faihu, Ags. feoh, Old Eng. feh, Eng. *fee*; cf. also *feoff* and *feud*.

265. Palla, a long wide female garment (cf. Gr. πάλλω, I vibrate), *pall*, *palliate* (L. pallium, a cloak).

266. Pandere, passum, to spread out [cf. Gr. πετάννυμι and πίτνημι, I expand, etc. Cf. L. patere, to be open (Eng. *patent*), from which Corssen regards L. pandere as being formed, through the adj. form pandus, for earlier supp. form pantdus: its base being a nasalized form of the stem pat of patere], *expand*, *expanse*, *pass* (It. passare, Fr. passer), *passage*, *passen-*

ger, *passably*, *passport*, *compass* (It. compasso = L. con+ passus, and compassare, orig. to move with equal step; and a military figure: hence the idea of a compass, as describing a circle with *equal* radii. Cf. Fr. compas], *trespass* (+Fr. trés, L. trans, over), *surpass* (+Fr. sur, L. super), *pace* (L. passus, Fr. pas).

267. Pangere, pepigi, pactum, stem pag, to fix, fasten, set, plant, etc. (Sk. paç, to bind, Gr. πήγνυμι, I make fast, I fix; cf. πηγός and πάγιος, firm, fixed), *page* (L. pagina, a leaf or slab), viewed as firm (a *page*, a boy, etc., is from Fr. page, Gr. παιδίον), *compact* (L. compingere, compactum, to fix together), *impinge* and *impact* (L. impingere). From pangere comes L. pignus, a pledge.

Here too belongs undoubtedly L. pagus, a district, a village (as being established), from which come Eng. *pagan* (L. paganus, provincial, rustic), viewed in opposition to a Jew or Roman, *peasant* (L. paganus, Fr. paysan, as pagus becomes in French pays and in Italian paése. *Companion* also is of this same origin (Fr. compagnon, It. compagno, M. L. compaganus, lit. one of the same village or district). See pacisci, for correlate derivatives from the ultimate root of pangere.

268. Par, equal (prob. correlate with Gr. παρά, Epic παρ, alongside of; cf. Eng. *par*allel and *para*ble, from Gr. παρά and ἀλλήλων and βάλλω, in each of which παρά expresses the very idea of equality) *par*, *parity*, *pair*, (for *impair* see page 312), *disparage* (M. L. disparagere), *peer* (Fr. pair), *peerless*, *compeer*, *nonpareil*, or, none such (M. L. pariculus, Fr. pareil). From Gr. παρά come, beside *parallel* and *parable*, as above, also *paradox* (παράδοξος, contrary to expectation), *paradigm* (παράδειγμα, a sample or copy), *paragraph* (παραγραφή, a marginal note, contracted in Fr. to parafe), *paralysis* (παράλυσις, a loosening apart), *parapet*,* (It. parapetto: petto being for L. pectus. Cf. Fr. parapet), *parasite* (παράσιτος, one who eats at the same table), *paraphrase* (παραφράζω, I speak by the side of another). So the French words, parapluie, paravent (Sp. paravento) and parasol (Sp. parasole, Eng. *parasol*), different

* It is accidental that parapet resembles also παραπέτασμα, a screen or covering.

names for an umbrella (lit. a little shade, dimin. of L. umbra), as used for the different purposes of warding off the rain, the wind, and the sun, are derived from the same source, through the Sp. parar and It. parare, to ward off; from which comes Eng. *parry* (Fr. parer). There is, however, an objectionable mixture here of Greek and Latin elements in the same compounds. From παρά, also, and βάλλω come, not only the obvious derivatives *parabola* and *parable* (see Βάλλω), but also *palaver* (M. L. parabola, Sp. palabra, Portuguese palavra), *parley*, *parlance* and *parliament* (M. L. parabolare, Fr. parler), and *parole* (Fr. parole), and *parlor*, lit. a conversation-room (Fr. parloir).

269. Parare, to put in order, to get ready: *apparatus* (L. do.), *compare* (L. comparare, lit. to put together), and *incomparable*. From L. imperare (= in+parare, lit. to put on or upon), to enjoin or command, come Eng. *imperative*, *imperious*, *empire*, *emperor* (L. imperator, a military ruler).

From L. praeparare, to make ready beforehand, comes Eng. *prepare*.

From L. reparare, to put in order anew, come Eng. *repair* and *irreparable*. From L. separare (= se+parare, lit. to prepare or set apart), to divide, etc., come Eng. *separate* and *inseparable*, *sever* (Sp. separar, It. separare and sevrare, Fr. separer and sevrer) and *several*.

270. Parere, partum, to bring forth or about (Sk. bhar, to bear, Gm. bären, Eng. *bear*. Cf. Gr. φέρω and L. fero), *parent*, *parturition*. From aperire (= L. ab+parere) come *aperient*, *aperture*, *April* (L. Aprilis, the month for *opening* or ploughing the ground); *open* (L. aperire, It. aprire, Fr. ouvrir, derived probably from a form de-operire = de+ob+ab+parere), *overt* and *overture* (Fr. ouvert, part. of ouvrir), *cover* and *covert* (L. coöperire, Fr. couvrir, part. couvert), *cope* (L. coöperire, It. coprir).

271. Parcus (for prob. earlier (s)parcus), sparing (Gr. σπαρνός and σπάνις, want: Gm. sparsam, Eng. *spare*), *parsimony* (L. parsimonia).

272. Pars, a part, stem part (Sk. prî and par, to press through or out,—lit. cut out or off; L. per, through, prep. is

correlate with Sk. pṛî, also, as well as L. porta, a gate, and Gr. περάω, I go through. Cf. Sk. param, beyond, and L. perendie = per, beyond or after, unam diem, one day, day after to-morrow), *part*, *partner*, *party*, *partial*, *partition*, *particle* L. particula, diminutive, a little part), *particular*, *participate* (+capere), and *participle*; *apart*, *apartment*, *counterpart*, *depart* (Fr. partir, from L. partire, to divide or separate, sc. se; i. e. from others), *department*, *impart*, *partake* (= part+take), *parcel* (Fr. parcelle, L. particula).

273. Pasci, pastus, to feed, to eat (Sk. pâ, to nourish, Gr. πατέομαι, I eat: cf. ἄπαστος, without food. Cf. also Sk. pita-s, bread; and see L. pater), *pastor*, *pasture*, *paste* (It. pasta, dough, lit. food, Fr. pâte), *pastille* (L. pastillus, dim.).

Here also belong L. pabulum (Eng. do.), and probably L. pânis (for orig. pasnis. Leo Meyer however regards it as for pa(c)nis from same root with Sk. pach, to cook), Fr. pain.

274. Pater, a father (Sk. pitâ, stem pitar, from pâ, to nourish, Gr. πατήρ. Cf. for origin, L. pascere, pastum, to feed, Gr. πατέομαι, Eng. *pasture* and *pastor*), *paternal*, *patriarch*, *patrician*, *patron*, *patrimony*, *patrial* (L. patria, one's *father-land*, as in Gm. vaterland), *expatriate*, *patriot*, and *father* (Gm. vater).

275. Pati, passus, to suffer (Gr. πάσχω, stem παθ, for orig. πάθσκω: so L. latere compares with stem λαθ of λανθάνω. Cf. Sk. bâdh, to trouble), *patient*, *passive*, *impatient*, *impassible*, *passion* (viewed as a state of suffering. Cf. *anger* and L. angor. See L. angere), *compassion*. From Gr. stem παθ of πάσχω come *pathos* (πάθος), *pathetic* (παθητικός), *apathy* (ἀπάθεια), *antipathy*, *sympathy* and so *allopathy*, *homoeopathy*, etc., etc.

276. Paulus, small, cont. from L. parvulus (Gr. παῦρος for πάρϜος, like νεῦρον for νέρϜον, L. nervus: cf. also παύομαι, I cease or leave off, Eng. *pause*. Here belong Goth. favai, Ags. feava, Eng. *few*. L. paucus is of the same radication with paulus, from which is Eng. *paucity*; and L. pauper is doubtless for orig. pauciper: cf. for form puber from puer). From pauper come Eng. *pauper*, *poor* (Fr. pauvre), *poverty* (Fr. pauvreté), *impoverish*.

277. Πειράομαι, I try (of same probable origin with περάω, I go through), *pirate* (πειρατής, lit. an adventurer), *experience* (L. experiri, to make trial of a thing), *experiment*, *expert* ("practice makes perfect"), *empiric* (Gr. ἐμπείρικος). Corssen and Meyer connect L. periculum with πεῖρα (for πέρϳα), and, as the author thinks wrongly. See perire under L. eo, ire: cf., for form, vehiculum from vehere, and for sense the relation of morbus to mors.

278. Pellere, for earlier pelϳo, like βάλλω for βάλϳω, pulsum, to drive, to drive away [πάλλω; cf. πάλη, wresting, and παλματίας, an earthquake. Here also belongs, perhaps, παλάμη, the hand, L. palma, Eng. *palm* and *palmate*, shaped like the hand. Cf. L. palpare. See βάλλω. Corssen regards, and with justice probably, L. pollit (obs.) "he plays ball," as of same origin with L. pello and Gr. πάλλω and as all connected with Sk. sphar and sphur, to tremble, for orig. spar and a causative form sphar-ayâ-mi, I vibrate, I cast; with which he compares also Gr. πα-σπάλη, fine meal, as having been thoroughly *shaken*, or bolted, and so also L. *pollen*, Eng. do., as well as L. puls, Eng. *pulse*:—regarding them all as having lost an initial radical *s*. L. palpo and palpito (Eng. *palpable* and *palpitate* which Curtius and Meyer regard as reduplicated forms of Sk. root spur, and so related to L. pello indirectly, are not, probably, of such an origin at all]. From L. pellere come *compel*, *expel*, *impel* and *impulse*, *propel*, *repel* and *repulsive*, *pulse* and *pulsation*; *appeal* (L. appellare, freq. form), *apellative*, *repeal*; *push* (Fr. pousser, Sp. pulsar, L. pulsare).

279. Pellis [Gr. πέλλα, a hide or leather; cf. ἄπελος and ἐρυσίπελας, *erysipelas*, redness of *skin*. Pott supposes the main idea in pellis and πέλλα to be *fulness*, i. e. of hair, and connects them like πολύς and plus, etc. (see L. plere) with Sk. par and pûr. In such a case, as πολλός is for πολϜός, L. pellis may be for pelvis], *peel* (Gm. pelle and pelzen, to peel), *pelt* and *peltry* (Gm. pelz), *pelisse* (Fr. do., cf. also, Fr. pelerine). While the words *felt* (Gm. fell and filz), *filter* (It. feltrare, to filter, from feltro, felt, first used for the purpose), are possibly, and even at first thought, probably, of the same radication with L. pellis, yet they seem, on closer examination, to

be of diverse origin. Cf. with pellis, L. pulvinar, Eng. *pillow*.

280. Pendĕre, to hang, to hang down (cf. as possibly correlate, Gr. πέτομαι, I fly, or hang in the air), *pendulum*, *pendent*, *dependent* and *independent*, *pending* (Fr. pendant), *pensive*, *appendage* and *appendix*, *compendious*, *impend*, *pension*, *prepense*, *propensity*, *suspend*, *suspense* and *suspenders*. The L. penis (for pesnis; cf., for form, L. pono for posno), from which peniculus, diminutive, a little tail (Eng. *pencil*) comes, is not, as might be thought at first, a derivation of pendere, but is of another root (see Vedic pasa-s, membrum virile, Gr. πέος for πέσος and πόσθη). With pendĕre, to hang, corresponds pendĕre, pensum, to weigh, as a causative form, as jacĕre, to cast down, does with jacēre, to lie. From pendĕre, to weigh, come *pound* (L. pondus), as being *weighed* by rule, or standard; *pence* (L. pensum), as having weight; *compensate* and *recompense*, *dispense*, *dispensation*, *dispensatory* and *indispensable*, *expend*, *expense* and *spend*. Here, also, belong *ponder* (L. ponderare, to weigh), *ponderous* and *preponderate*. In the Fr. penser, to think (L. pensare, to weigh) there is the same radical idea as in Eng. ponder. *Poise* also finds its place here from Fr. poids, weight, etc., L. pensum, cf. Fr. foin, hay, from L. fenum.

281. Pes, stem ped, the foot (Sk. pâda-s, from pad, to go; Gr. πεζός for πεδjός and πούς, stem ποδ, from which Eng. *tripod* and *antipodes*; Lith. padas, the sole; Gm. fusz, Eng. *foot*, *fetlock*, and *fetter*), *pediment*, *pedal*, *pedestal*, *pedestrian*, *pedigree*; *biped*, *quadruped*, *expeditious* (lit. out of the way of the feet), *impede* (lit. in the way of, etc.), *speed* (L. expedire, It. spedire). From πέζα, a foot, and also a border, or hem of a garment (M. L. pecia, It. pezza, Sp. pieza, Fr. pièce), comes Eng. *piece*.

282. Petere, petitum, to seek, to go after, to, or against (Sk. pat, to fly, Gr. πέτομαι, cf. Gr. πτερόν, a wing, and Sk. patram, and πίπτω for πι-πέτω), *petition*, *appetency*, *appetite* and *appetize*, *compete*, *competence*, *competent*, *impetuosity* (L. impetus), *perpetual* (L. perpetuus, lit. to seek throughout. Cf. for sense perseverantia), *repeat*. From the same orig.

root with petere is penna, Old L. pesna, for petna, Eng. *pen* (orig. a feather, like Gm. feder, a pen), and *pennate.*

283. Picea, a pine tree, pix, *pitch* and pinus, for picnus (cf. for form luna for lucna, and sedecim for secdecim), the *pine* tree are all from a common original Arian root pic. The Greek correspondents show plainly the same ultimate radication as πεύκη, the fir (L. picea) and πίσσα, pitch (L. pix) for earlier πικια (like τάσσω for ταγιω). So, πίτυς (L. pinus), the pine tree, is prob. for orig. πίκτυς.

With the same ultimate Arian root pic, meaning sharp, pointed, is connected Gr. πικρός, sharp, pungent, bitter (a word itself formed from *bite*, as are also *bit* and *bits*). Here cluster too a large number of cognate words in the modern languages, as Eng. *pike* (Fr. pique), to *pique* (Fr. piquer), *picket* (Fr. piquet), *peck* and *pick* (Gm. picken), *pickle* (cf., for form, *tickle* from tick and *tackle* from tack. *Peak* and *beak* are of the same general radication (Sp. pico, It. picco and becco, Fr. pic and bec), as are also *beaker* and *pitcher* (M. L. picarium), in allusion to their sharp nose. See L. pungere.

From pinus come *pine* and *savin* (It. savina = L. sabida pinus, the Sabine pine. Cf. Gm. säbenbaum).

284. Pingere, pictum, to paint, adorn (Sk. piç and pinç, to form, figure, adorn, Gr. ποικίλος, variegated: cf. Sk. pêçala-s, beautiful), *paint*, *picture*, *pigment*, *depict.*

285. Pinsere, pinsum, and pistum, to beat, pound, bruise (Sk. pish, to bruise, Gr. πτίσσω), *pinch* and *pincers* (Fr. pincer), *piston* and *pistol* (referring to the pushing-out force of the powder. The Fr. word for gun is fusil, L. fundere, fusum, a pourer forth), *pistil*, *pestle* (L. pistrilla, a little pounding mill).

286. Pipire, to pip or chirp (Gr. πιππίζω, I chirp, onomatopoetic), *peep* (Fr. piper), *pip*, *pipe* (It. and Sp. pipa, Fr. pipe), *fife* (It. piffaro, Sp. pifaro, Fr. piffre and fiffre, Gm. pfeiffen), *pigeon* (L. pipio-n, It. piccione, Sp. pichon, Fr. pigeon).

287. Pius, affectionate, tender, dutiful [its etymological connections Curtius leaves untouched. Kuhn associates it with Sk. priya-s, beloved, and Gr. φίλος for supp. earlier φλίος. Ebel connects it with ἤπιος, soft, gentle. Aufrecht refers it

to same root with L. apisci, to obtain, and Sk. apya-s, relationship. Corssen unites it with Sk. pû, to purify (like L. poena, which see), regarding it as for earlier supp. form, povius], *pious*, *impious*. Cf. L. expiare, to make satisfaction for, Eng. *expiate*.

288. Planus (for orig. placnus), flat, level (Gr. πλάξ, flat land. Cf. πλακοῦς, a flat cake, and πλακίνος, made of board, and πλακερός, broad), *plane*, *plain*, *explain*, *piano* (It. do., lit. flat, smooth, from L. planus).

See latus for other derivatives from the same ultimate root.

289. Plaudere, plausum, to clap or strike, to applaud by clapping (Gr. πλατάσσω, I slap or clap), *applaud*, *explode*, *explosion* (L. explodere, explosum: cf. for vowel-changes L. fauces and suffocare, Eng. *suffocate*), *plausible* and *plaudit*.

290. Plere, to fill (Sk. prî and pûr, to fill, piparmi and prinarmi, I fill up), cf. prâna-s and pûrna-s, full; Lith. pilnas, full, Gr. πίμπλημι, I fill, stem πλε. Cf. πλέως and πλήρης, full, L. plenus, and Gr. πλοῦτος, riches. Gr. πόλις, a city (Eng. *polity*, *politics*, and *police*, and metro*polis* and suffix *-ple* and *-ples*, as in Constantino*ple* and Na*ples*) is prob. connected with this same class of special forms from the same general root, referring to the *number* of people gathered together], *plenary*, *plenipotentiary* (+potentia), *replenish*, *complete*, *complement*, *accomplish* (Fr. accomplir), *deplete*, *implement*, *replete*, *supplement*. L. plebes (the common people), Eng. *plebeian*, belongs here (cf. Gr. πλῆθος). Here, too, we must place L. plus, more, for plo-us, for plo-i-us, (Sk. puru-s, Vedic pulu-s, much, many, and Sk. pula-s, Gr. πολύς), *plural*, *surplus*. From populus (= plus reduplicated), come *popular*, *populous*, *population*, *people* (Fr. peuple), *public* (L. publicus for populicus), *republic*, *publish*, *publican* (in England, a hotel-keeper; in the scriptures, a tax-gatherer), *populate* and *depopulate*.

291. Plicare, to fold or double up (Sk. prach and prich, to join together, Gr. πλέκω, I twist: with πλόκος, a derivative of which is connected with L. floccus, Eng. *flock* and *lock*. Plectere is a strengthened form of the same root, from which

comes Eng. *plait;* cf. L. amplecti and also flectere), *ply* (Sp. plegar, Fr. plier), *pliant*, *pliable*, *apply*, (the figure in this word being that of a *rower*, drawing in his arms, as he toils), and *application* (Fr. appliquer); *complex*, *complexion* (L. complecti, to embrace or surround), *complicate* (L. complicare), *complicity* (Fr. complicité), *accomplice* (Fr. complice, from L. complicatus), *duplex*, *duplicate* and *duplicity; explicate* and *explicit; implicate*, *implicit* and *imply; perplex; reply* and *replication; simple* (L. simplex = singulus+plicare), *double*, *triple*, *supple* (lit. doubling under), *suppliant*, *supplicate; play* (referring to the ever-doubling movements of those engaged in sport or in enacting a drama), and *display* (Sp. desplegar, Fr. deployer); *deploy* (Fr. deployer = L. de+explicare), *employ* (Fr. employer, Sp. emplear, It. impiegare, L. implicare), *exploit* (Fr. exploiter, M. L. explectare, from earlier form explicitare), and *complot* (Fr. do. for comploit).

292. Plumbum, lead, for orig. (m)blumbum: cf. Gr. *βλώσκω* for *μβλώσκω* (Gr. *μόλυβος* and *μόλυβδος*, lead). From plumbum come *plumbago*, *plumber*, *plummet*, *plumb*-line, *plunge* (Fr. plonger, It. piombare, L. plumbare; and a probable intermediate form, plumbicare. Cf. for form L. judicare and vendicare, and Fr. juger and venger, L. judge and avenge).

293. Poena, satisfaction, penalty, for orig. po(v)ina (Gr. *ποινή* for *ποFινή*, quit-money, ransom, Sk. pû, to purify:—cf. L. purus for pourus, of same radication), *pain* (lit. penalty), *penal*, *penalty*, *penance*, *penitent* (L. poenitet, etc.), *repent* (Fr. se repentir), *impenitent*, *punish* (L. punire), *impunity.*

294. Ponere, posui, positum (for posnere, stem pos nasalized, Sk. paç, to make firm or sure), *position*, *positive*, *post* (It. posta, Fr. poste). From L. praepositus, placed over, comes Eng. *provost* (It. prevosto, Sp. preboste, Fr. prevôt, Gm. probst), *posture*, *post-office* (where the mail is *placed*), *apposite*, *apposition*, *compound*, *compose*, *compost* (Fr. compote, It. composta, for L. composita, nom. pl. neut. of pass. past. part. of componere: lit. things placed together), *deponent*, *depose*, *deposit*, *depôt* and *depository*, *expound* and *expose*, *dispose* and *disposition*, *impound*, *impose* and *impost*, *interpose*, *opponent*, *opposite*, *preposition*, *postpone*, *propose*,

apropos (Fr. do. = L. ad propositum), *purpose*, *repose*, *repository*, *suppose* and *suppositious*.

295. Porta, a gate, and portus, a harbor, are of the same ultimate radication, being each viewed as affording a passage out and in. Their cognates in Greek are περάω, I pass through: πόρος, a passage (from which come ἔμπορος, a traveller, a merchant, and ἐμπόριος, belonging to merchandize, Eng. *emporium*), and πορεύω, etc. From porta, a gate, comes Eng. *porter*, and from portus, a harbor, come *port* and *opportune* (L. opportunus, lit. lying over against, or favorable to the harbor). Eng. *importune* and *importunate* (L. importunus, lit. inconvenient, rude, troublesome) belong here. Cf. for form Portunus, the god of harbors (from portus, like the above words).

Portare, to bear, is perhaps connected with the same ultimate root, having the fundamental sense of going out and in (cf. Eng. *carry* from L. carrus). From portare come *comport*, *deportation*, *export*, *import*, *report*, *support*, *transport*.

296. Poscere, to beg or demand (prob. for orig. p(r)oscere; and so, like L. precari and rogare, for orig. (p)rogare, derived from the same root with Sk. prachh, to ask: see precari and rogare). Of poscere, L. postulare is a dim. form (like ustulare of urere, ustum) and from it come Eng. *postulate* and *expostulate*. For aphaeresis of *r* in poscere, cf. L. pestis (Gr. πέρθω) for pe(r)stis, and L. prosa for prorsa for pro-versa.

297. Potare, to drink [Sk. pâ and pî, to drink; pibâmi, I drink; cf. L. bibere, to drink, and Eng. *bib*, *bibber*, and *bibulous*, *beverage* (Fr. breuvage, It. beveraggio (Gr. πίνω, Aeol. πώνω, fut. πόσω, stem πο and πότης, a drinker. Cf. Lith. pota, tippling], *potation*, *potion*, *pottage* (M. L. potagium, Fr. potage. With Gr. πίνω is connected Gr. φιάλη, a drinking vessel, Eng. *phial*).

298. Potis, able (Sk. pati-s, a master, lord, or husband. Cf. L. suffix -pte, as in suopte, and also -pse, as in ipse = i(s) +pse; Gr. πόσις and also δέσποινα and δεσπότης, Eng. *despot*, Lith. pati-s, a husband. Kuhn (Zeitsch. I. 464) compares δέσποινα, for form, although of different sense, with Sk. Dâsapatnî, an Indian goddess). From potis with esse, to be,

comes posse, and from posse, part. potens, come *potent*, *impotent*, *potentate* (M. L. potentatus), *possible*, *power* (Fr. pouvoir). From potis, with sedere (or possidere, lit. to sit by, be master of) come *possess*, *prepossess* and *dispossess*.

Possidere may be with equal probability also thought to be another form for earlier por-sidere, for pro+sedere, like polliceor and polluo for pro-liceor and pro-luo. The sense is in either case, fundamentally, the same: in the one case "to sit master of," and in the other "to sit before," i. e. one's property, to hold or protect it.

299. Prae, prep. before, for prai; and also pro, orig. prod-, Sk. prati, which is the paronym also of L. redi- and red-, as in L. redivivus (Sk. pra, before, Lith. pra and pro. The orig. adjective form pris for prius for prai-us, with which prior and primus for praimus are connected, is lost. Traces of it appear in the Gr. πρίν, before, and also in L. priscus, ancient, (cf. Gr. πρεσβύς), and pristinus, primitive. With the sup. primus, cf. Sk. prathama-s, and Lith. pirmas), *prior*, *prime*, *primary*, *primate*, *primer*, *premier* (Fr. premier, for L. primus), *prim* (Provençal do., fine, etc.), *primogeniture* (+L. gignere), *prince* (L. princeps = primum, sc. locum, capiens) and also *principal* and *principle* (L. principium).

300. Precari, to pray to or for (Sk. prachh, to ask. Cf. προίσσεσθαι), *pray* (Fr. prier), *precarious* (lit. needing to be prayed for), *precatory*, *deprecate*, *imprecate*.

301. Prehendere, prehensum, and syncopated prendere, to seize or lay hold of (Gr. χανδάνω, stem χαδ; Goth. hinthan, to seize, which agrees closely with the Latin; Eng. and Gm. *hand;* cf. also, Goth. bigitan, Ags. gitan, which corresponds more with the Greek, Eng. *get*), *prehensile*, *apprehend*, *comprehend*, *comprehensive*, *reprehend;* a *prize* (Fr. prendre, part. pris and prise), *prison* (Fr. do., It. prigione, Sp. prision), *apprize* (Fr. apprendre, part. appris), *apprentice* (Fr. apprenti), *comprise*, *surprise*. L. praeda is doubtless also for prae-(hen)da, from which come Eng. *predatory* and *prey* and *depredate*.

302. Premere, pressum, to press (cf. Gr. πρίζω and πρίω, I grind between the teeth, and πρήθω, I drive out by blow-

ing), *press*, *compress*, *depress*, *express* (lit. to squeeze out, as the juice of grapes. Cf. for sense, Gm. ausdrücken), *impress*, *oppress*, *repress* and *irrepressible*, *suppress*; *print* (L. imprimere, Fr. empreindre, part. empreint, cf. also It. imprenta and imprintare), *imprint*, and *imprimatur* (lit. let it be printed; like exequatur, let it be executed).

303. Pretium, price, worth, value (Gr. πιπράσκω, I sell, πρίαμαι, I buy, πρᾶσις, a sale, and πρατέον, to be sold), *price* (Fr. prix), *prize* (Fr. priser, verb), *precious* (L. pretiosus), *praise* (Gm. preisen), and *appraise*, *appreciate* and *depreciate*.

304. Privus, separate, private (from pra-i,—see prae, priscus, primus, etc.—lit. before, beyond, by one's self), *privy*, *private*, *deprive* (L. privare), *privilege* (L. privilegium = priva lex, a law, lit. not for, but against one).

305. Probus, good, upright (cf. Gr. πρᾶος, gentle, meek, excellent, and Sk. prî, to love), *probity* and *improbity*. With this is perhaps connected L. probare, to prove (i. e. to see whether good or no), and to approve (as good), from which are Eng. *probe*, *probable*, *probate*, *probation*, *prove* (Fr. prouver), *proof* (Fr. preuve), *approve*, *approbation*, *improve*, *improbable*, *reprove*, *reprobate*, *reprieve* (Fr. reprouver), lit. to try again (cf. for form *retrieve* from Fr. retrouver).

306. Prope, near to, nigh (from same root as pro, before; cf. Sk. prati, Gr. πρός, old form προτί, Aeol. προπί, just by). The comp. and sup. forms derived from it are propior, proximus. Proprius, one's own (lit. near by one; cf. for sense, possidere, which see under potis) is from prope. From these words come Eng. *proprietor*, *propriety*, *property*, *proper* (L. proprius, Fr. propre), *appropriate*, *propitious*, *propitiate*, *propinquity* (L. propinquus), *approach* (L. appropinquare, Fr. approcher), *proximity*, *approximate* (L. proximus), *proxy*, *reproach* (Fr. reprocher, lit. to come back, near to: cf. Fr. proche, near to, from L. prope).

307. Puer, a boy [Gr. παῖς, from which, or its derivatives, come *pedagogue* = παιδίον+ἄγω, lit. to lead a child; encyclo*paedia* = παιδεία ἐν κύκλῳ; *page*, a boy, Gr. παιδίον, It. paggio, Fr. page; *pedo*baptism and *pedant* (It. pedante, Fr. pedant). In the Spartan dialect, παῖς occurs as ποῖρ. In old inscriptions

it appears as por, as in Marcipor; like our English way of making surnames, as in Thomason, Jamieson, etc.]. From puer come *puerile*, *puerperal* (puer+parere), *puberty* (L. puber), *pupa* (L. pupus and pupa cont. from puberus, etc.), *puppet*, *pup*, and *puppy* (as being young), *pupil* (L. pupillus), *bub* and *booby* (Gm. bube), and *babe*, *pusillanimous* (L. do., lit. having the mind of a little boy). With puer is perhaps connected L. pullus (for puerulus), a *young* animal, a young chicken, Eng. *pullet* and *poultry* (cf. L. juvenca, a bullock, and juvenis, a youth).

308. Pungere, punctum, to prick or puncture (cf. Gr. πεύκη, the fir viewed as being sharp pointed: see word picea), *pungent*, *poignant* (Fr. poindre, part. poignant), *poniard* (Fr. poignard), *compunction*, *expunge*; *punctuate*, *punctual*, *punctilious*, *point* (L. punctum, It. punto, Fr. point), *appoint* (M. L. appunctare and appointare), *disappoint*. Here belongs *punch* (Sp. punzar and punchar, It. punzellare, M. L. punctare).

309. Purus, clean, undefiled (Sk. pû, to purify, Gr. πῦρ, fire, Gm. feuer, Eng. *fire*), *pure*, *purify*, *purge* (L. purgare = purum +agere: see agere in Synopsis No. 6. for other examples of a similar sort), *purgatory*, *expurgated*; *impurity*, *spurious* (L. spurius = se, insep. prep. without, and purus, pure: cf. L. serius and sobrius, for style of formation). See word poena.

310. Putare, to cleanse, clear up, prune, arrange, reckon, etc., *amputate* (L. amputare = ambi+putare, to cut around), *compute*, *depute*, *dispute*, *impute*, *reputation*, *disrepute*, *count* (Fr. compter, It. contare, L. computare), *counter* (Fr. comptoir), *account* (formerly written *accompt*); *discount*.

Q.

311. Quaerere (for quaesere), quaesitum, to seek: *query*, *question*, *acquire* (lit. to seek after), *acquisition*, *conquer* (Fr. conquerir = cum armis quaerere), *exquisite* (lit. sought out from among other things. Cf. for sense *egregious* = e grege), *inquire*, *inquest*, *inquisitive*, *inquisition*, *perquisite*, *require*,

request, *requisition*, *prerequisite*, *curious* (L. curiosus. Cf. for form, cujus, with its nominative form, quis).

312. Quatere, quassum, to beat, shake, move: *concussion* (L. concutere, concussum), *discuss* (L. discutere, lit. to shake apart), *percussion* (cf. for sense, L. incūs, an anvil, from incutere = in+quatere, and L. subscus, a dovetail, from sub and quatere) and *quash* (L. quassare, freq. form of quatere). Eng. *squash* (Gm. quatsch), sometimes fancied to belong here, is but an abbreviated Indian word, "askutasquash," lit. the vine-apple. So, the word "tobacco," which some waggish Grecist once etymologized as being for τῷ Βάκχῳ, or, sacred to the god of wine, is an Indian word in its origin.

313. Quatuor, four [Sk. chatur and chatvâra-s, Lith. keturi, Gr. τέσσαρες, Archaic πέσσυρες and πίσυρες, with which cf. Celtic petor. For the interchangeableness of gutturals and labials, as in quatuor and τέσσαρες, for πέσσαρες, cf. also Gr. πέντε, five, and L. quinque, and also Gr. πῶς and πότε, Ionic κῶς and κότε, Sk. kati and kadâ. See also Gr. ἵππος, Aeol. ἴκκος, L. equus], *quart* (L. quartus), *quarter* and *quarters* (It. quartiere, Sp. quartel, Fr. quartier), *quadrant*, *quadrature*, *quadruped* (+pes, pedis), *quadruple* (+plicare, to fold), *quadrille* (It. quadrello, Sp. quadrillo), *square* (L. quadrare, It. squadrare, Fr. équarrir and carrer), *squadron* (L. quadratus, It. squadrone, Sp. esquadron).

314. Quies, stem quiet, rest (Sk. çi, to lie down, Gr. κεῖμαι, I lie down; cf. κώμη, a village, and Goth. haims, Eng. *home* and *hamlet*. See Synopsis No. 180), *quiet*, *quiescent*, *quietus*, *quit* (Fr. quitter, from L. quietus) and *acquit* (Fr. acquitter).

315. Quis, quod and quid (Sk. ka-s, kâ, ka-t, for prob. earlier form kva-s, etc., as evinced by the correlate Latin and German forms: Lith. kas, Gr. τίς, τί, Ionic kis, Goth. hver, hvas, Eng. *who*, *what*) *quiddity*. Of same ultimate radication are L. qualis, of what sort, Eng. *quality* and *qualify* (+L. facio). L. ubi, where, is for cubi, for quubi, for orig. quobi, as in alicubi (= alius+quobi): cf. for form, L. tibi and sibi and ibi (old dat. of is, he), and Umbrian tefe (for tibi) and Oscan sifei (for sibi):—all these various suffixes being equiva-

lents to the Sk. dative suffix—bhyam; with which cf. also the pl. L. suffix -bis, as in nobis and vobis and Sk. -bhyas. From L. ubique (+L. que) comes *ubiquity*. L. uter, also (for cuter, for orig. quoteros: cf. Gr. πότερος, Ion. κότερος, Sk. katara-s) is the foundation of L. neuter (= ne+uter) and Eng. *neuter*, *neutral* and *neutralize*.

L. quantus is of the same derivation with quis, from which comes Eng. *quantity*.

Here too belongs L. quotus, as of the same original radication; from which come Eng. *quota* (L. do. sc. pars, It. do., Fr. cote, a share or part), *quote* (It. quotare, to put a thing in its proper place: cf. It. quoto, order), *coterie* (Fr. do., a set, or circle, from Fr. coter, to letter or number).

R.

316. Rabere, to rave, be mad: *rave*, *rabid* (L. rabidus), *rage* (L. rabies, Fr. rage), *enrage*, *rabble* (from L. rabula, a wrangler, used in the pl.)

317. Racemus, a cluster of grapes (Kuhn places here Sk. draksha-s and Gr. ῥάξ, ῥαγός for (δ)ῥάξ), *racy* (lit. having the flavor of the grape), used properly of wine; *raisin* (M. L. racenius for racemus, Fr. raisin, grapes).

318. Radere, rasum, to scrape or shave: *raze*, *rasor* (Fr. rasoir), *abrade*, *erase*. Here belong *rail* and *raillery* (Fr. railler from a L. form radulare: cf. for form L. rallum, a ploughshare, for radulum).

319. Radius, a staff or rod (cf. L. radix, etc.), *radius*, *ray* (L. radius, Fr. rais, a spoke of a wheel, and Fr. rayon, a ray and radius: cf. It. raggio), *radiate*, *radiant*, *irradiate*.

320. Radix, a root (Gr. ῥίζα, Lesb. βρίσδα, which all compared with Goth. vaurts and Gm. wurzel indicate the loss of an initial *v* from radix, for (v)radix. Cf., for form, L. lupus and Gr. λύκος, for (v)lupus, and (*F*)λύκος together with Sk. vrika-s, and Lith. vilkas; and also L. rigare, to water, etc., for (v)rigare, as compared with Gr. βρέχειν), *radicle*, *radical*, *radish* (lit. a root: Fr. radis, Gm. radies), *eradicate*, *ineradicable*.

321. Rapere, raptum, to seize [Gr. ἁρπάζω, prob. for earlier ῥαπάζω, I seize: cf. also ἁρπαλέος. Pott connects rapere with L. rumpere, ruptum, in origin as in sense, and places it therefore with Sk. lup and lump. Corssen agrees with him and regards L. rapere with its vowel-*a*-form as exhibiting the earlier radical type of which the vowel-*u*-forms are but subsequent weakenings. Benfey, however, compares it with Sk. hrapayami, a causative form of the root har, to take], *rape*, *rapacious* (L. rapax), *rapine* (L. rapina), *rapid* (L. rapidus), *rapture* (lit. the state of being borne off or away); *ravine* (Fr. ravin), lit. torn asunder; *ravish* (Fr. ravir, ravissant, to take away), and *ravage* (Fr. ravager). With L. rapere is connected M. L. raubare, to steal or plunder, Gm. rauben, Eng. *rob* (cf. Gaelic reubainn, robbery).

The noun rauba, or raupa (M. L.) meant spoils, plunder, and especially outside garments, as being then the chief plunder of battle, from which came Fr. robe, and from this Eng. *robe*, *disrobe*, and *wardrobe* (Fr. garderobe).

322. Ratio, a reckoning, reason, etc. (from L. reri, ratus, to think), *ratio*, *ration* (It. razione, Sp. racion), *rate* (*berate* and *rate*, to chide, are from Gm. bereden), *reason* (Fr. raison), *rational* and *ratiocinate*.

323. Re, insep. prep. for red- and redi-, back, again (Sk. prati, against, opposite to, etc.), re- as in *renew*, *respect*; *rear* and *arrears* (Fr. arriere = L. ad retro), L. rursus = re+versus (cf. L. sursum = sub+versum). Fr. *dernier* (and Eng. do.) belongs here (= M. L. de-retranus) and Eng. *ransom* (Fr. rançon from L. redemptio: in some of the Fr. dialects this word appears as raembre).

324. Regere, rectum, to lead straight, to guide (Sk. ṛij, to gain: pres. tense arjami, I attain to. Cf. Sk. riju-s, right, and râji-s, a row, and rijra-s, a leader. Cf. also modern Hindu title Rajah. The Gr. paronym is ὀρέγω,—ο being euphonic—I reach out: the Gm. paronym is reichen, Eng. *reach*). From regere come Eng. *regent*, *regency*, *regular* (L. regula), *regulate*, *rule* (cf. for form of contraction of rule from L. regula, Eng. *rail* from Gm. riegel or Fr. sûr, Eng. *sure* from L. securus), and *ruler*; *region* (L. regio,

viewed as being definitely marked out); *right* (L. rectus, ruled or made according to rule; cf. Gm. recht and Goth. raihts), and *downright*, *upright*, *righteous*, *rector* (L. do.), and *rectify*; *correct* and *incorrigible* (L. corrigere), *direct* (L. dirigere), *erect* (L. erigere), *surge*, *insurgent*, *insurrection* and *resurrection* (L. surgere=sub+regere, and resurgere). Here belong also Eng. *source* and *resource* (Fr. source from M. L. sursa, as the M. L. form also of L. surgere is sursere).

From rex, regis, a king, a subst. deriv. of regere, to rule (cf. Sk. râj and râjan, a king) come *regal*, *regalia*, *royal* (Fr. do., from roi, a king. Cf., for form, Fr. loi, law, from L. lex), *viceroy* (+L. vicis), *realm* (Sp. realme, obs. and Fr. reame: cf. Fr. royaume), *regimen* (L. do.), *regime* (Fr. do.) and *regiment* (Fr. do.), *regnant* (part. L. regnare).

Here belongs also *adroit* (Fr. adroit, dexterous. In L. dexter, Eng. *dexterous*, is the same fundamental idea as in Fr. adroit = a, to, droit, the right path = L. directam, sc. viam).

From corregere or rather excorregere comes Eng. *scourge* (It. scorregiare) as also *escort* (It. scortare), lit. to go with, so as *to drive off enemies*. From L. directus, pass. part. of dirigere, come through the intermediate forms directiare and dirizzare, the Fr. dresser, to put right or set up straight, and Eng. *dress*, as well as Fr. adresser, Eng. *address*. Thus, strangely, are words, of the most diverse sense, immediately connected with each other, in their origin.

325. Renes, for (p)renes, the reins [Sk. plîhan, the milt Gr. φρήν, and pl. φρένες, from which Eng. *phrenetic*, *phrenology* (+Gr. λόγος), *frenzy* (Gr. φρενῖτις, It. frenesia, Fr. frenesie], *reins*. Of the same ultimate radication is prob. Gr. σπλήν, Eng. *spleen* and *splenetic*.

326. Ridere, risum, to laugh, for (k)ridere (cf. Sk. krîd, to laugh), *ridiculous*, *risible*, *deride*, *serious* (= L. se, without, +ridere, to laugh. Cf. for form, L. sobrius, Eng. *sober* = se, privative, +ebrius).

327. Rivus, a small stream of water (for (s)rivus. (The Sk. correspondent of the ultimate root of rivus is the verb sru, to flow; pres. tense sravâmi, I flow: cf. srôta-s, a stream. The

Gr. paronym of Sk. sru is ῥέω for σρέϜω, fut. ῥεύσω; from which come Eng. *rheum* and *rheumatism*, Gr. ῥεῦμα, a flow or flux; and *catarrh*, lit. a flowing down, καταῤῥέω: cf. also Lith. srava, a stream. Cf., for form, Gr. ῥοφέω, for σροφέω and L. sorbeo, I drink up, Eng. ab*sorb*). From L. rivus come Eng. *river* (It. riviera, Sp. ribera, Fr. rivière) and *rivulet; rival* and *rivalry* (L. rivalis, lit. using the same brook), *derive* (Fr. deriver). The word *arrive* has no connection with rivus, but is compounded of L. ad+ripam (Fr. arriver, It. arrivare, Sp. arribar: cf. It. riva, a bank or shore, and Sp. riba). Corssen ingeniously refers to the same root with ῥέω, rivus, and Sk. sru, L. Roma, *Rome*, for Sroma (cf. Thracian Στρύμη), lit. *the river-city*.

328. Robur, strength, power, hardness (Sk. radha-s, riches, ability, is correlated with it, as Kuhn supposes: the changes of form would be in such a view these, backwardly, robur, rofur, rodhur. Cf. Gr. ῥώννυμι, for ῥώθνυμι. Corssen accepts this view, also, which seems in itself quite reasonable), *robust* (L. robustus: cf. for form L. honestus from honor), *corroborate*.

329. Rogare, for (p)rogare, to ask, to beg (Sk. prachh, to ask: cf. L. precari), *rogation* (a bill *asked* of the people), *abrogate*, *arrogate* and *arrogant*, *derogatory*, *interrogate*, *prerogative*, *prorogue*, *surrogate* (lit. a substitute, i. e. as a judge).

330. Rota, a wheel (Sk. ratha-s, a wheel, cf. Lith. ratas), *rote*, *rotate*, *rut* (It. rotaja, a track of a wheel, a rut), *roll* (L. rotulus, It. rotolo, Sp. rollo, Fr. rôle) and *rôle* (Fr. do.), and *control* (Fr. contrôle = contre rôle or counter roll or check-book), *rotund* (L. rotundus) and *round* (Fr. rond, cont. from L. rotundus: cf. Fr. sûr, cont. from securus, Eng. *sure*), *around*, *surround* (an Eng. word made up of Fr. sur+rond), *roundelay*.

331. Ruber and rubrus, red, ruddy (Sk. rôhita-s, red, Gr. ἐρυθρός, Gm. roth: cf. Lith. rauda, redness, and rudas, brown. Cf. also Sk. rudhiram, blood), *red* (Gm. roth), *ruddy*, *ruby* (Gm. rubin), *rubric* (Sp. rubrica, Fr. rubrique), *rubicund* (L. rubicundus); *russet* (L. russus, It. rosso, Sp. roxo, Fr. roux), *rouge* (L. rubeus, It. roggio, Sp. roxo, Fr. rouge), *rust* (Gm. rost: cf. Gr. ἐρυσίβη, mildew, and L. robigo). Cf. also Gr.

ῥόδον and L. rosa, Eng. *rose;* as well as L. rutilus and rufus, red, and Eng. prop. name Rufus.

332. Ruere, for (d)ruere, rutum, to rush, etc. (Kuhn connects it with Gr. ὄρνυμι and ὀρούω, I rush forward, and Sk. ar and ṛi, to rise: see L. oriri. Pott affiliates it with Sk. sru, to flow: see L. rivus. Ebel and Corssen refer it, more justly, to Sk. dru, to run), *rush* (cf. Gm. rauschen and Gr. ῥοθέω, and also Eng. *rustle* and Gm. rasseln, and Eng. *rattle*, which are perhaps all onomatopoetic).

332. Rumpere, ruptum, to break (Sk. lup, to break; pres. tense lumpâmi, I break. Cf. Gr. λυπέω, I annoy), *rupture*, *abrupt*, *bankrupt* (a hybrid), *corrupt*, *disrupt*, *eruption* and *interrupt* (L. corrumpere, disrumpere, etc.).

L. rupes, a rock (viewed as being broken in fact or appearance) is to be placed here.

Here belong also Eng. *rout* (It. rotta, a defeat = L. rupta, sc. res, aut tentatio), and *route* (Fr. do. = L. rupta, sc. via, i. e. a paved or beaten road), and *routine* (Fr. do., i. e. a path, etc., thoroughly broken).

S.

334. Saccus, for prob. earlier sacsus, a sack or bag, viewed as a covering [Sk. sag, to cover, + the nominal suffix -ca: cf. L. bacca and Sk. bhag: Gr. σάκκος, a sack, and σάττω, for σαγιω, I pack; and perhaps Gm. sattel and Eng. *saddle* viewed as a cover in part to the horse—cf., for sense, Eng. *housing*, a covering for a saddle. Here belong too Gr. σάγος, a coarse heavy cloak, and L. sagum, a military cloak, and Gr. σαγήνη, a drag-net, viewed as *enclosing* the fishes, L. sagena, Fr. seine, Eng. *seine*. L. soccus for sogcus, Eng. *sock*, is of this same radication, lit. a covering for the foot]. From L. saccus come a *sack* and to *sack*, as a city (lit. to carry off in *bags* its treasures), *satchel* (L. sacculus, dim. Fr. sachet), *knapsack* [Gm. knappsack (cf. Gm. knappen, to nibble), lit. a sack to carry *bits* of food in], *haversack* (Gm. hafersack, lit. a sack for oats: cf. L. avena, oats, with Gm. hafer and Fr. haveron), and *ransack* (cf. Fr. saccager, of same sense: the initial syllable *ran* here is perhaps the Fr. rond, round about).

335. Sacer, sacrum, consecrated to a divinity (cf. Gr. ἅγιος, sacred), *sacred*, *sacrament* (L. sacramentum, a soldier's oath, a commercial pledge), *sacrifice* (+L. facere, lit. put to a sacred use), *sacrilege* (= L. legere, to gather up and carry off, sacra, sacred things), *consecrate* (+L. con or cum, intensive in force; or, = cum corde), *desecrate* (+L. de, from, lit. to put sacred things out of their true use), *execrate* (L. exsecrari, lit. to wish or put sacred things away from others), and *execrable* (L. exsecrabilis, e).

The L. verb sancire, sanctum, to make sacred or inviolable, to ratify, is a strengthened form of the same root; from which come Eng. *sanction*, *sanctify*, *sanctimonious* (L. sanctimonia, cf. for form, L. parsimonia from L. parcus), *saint* (L. sanctus, Fr. saint).

336. Sal, salt (Sk. sara-s and sara-m, salt, Gr. ἅλς, with which cf. L. halec, brine), *salt*, *saline*, *salsify* (as especially needing salt, to bring out its merits), *salad* (Sp. salado, salted), *salary* (L. salarium, lit. salt money given to soldiers), *sauce* (It. salsa, Fr. sauce, from L. salsus, like Fr. chaud, heat, from L. calor), and *sausage* (It. salsiccia, Sp. salchicha, Fr. saucisse). Here too belong *isle* and *islet* (Fr. île for orig. isle) and *insular* as well as *isolate* (Fr. isoler), all from L. insula (= in sale = Gr. ἐν ἅλι).

337. Salire, saltum (Sk. sṛi and sar, to go, to flow, Gr. ἅλλομαι for ἁλjομαι, like βάλλω for βαλjω, or φύλλον for φύλjον, L. folium), *salient*, *salacious* (L. salax), *salmon* (lit. the leaping fish), *saltatory* and *sally* (Fr. saillir). Many interesting compounds also belong here, as *assail* (Fr. assailir), and *assault* (Fr. assaut); *insult* (L. insultare, freq. form of insalire, to leap at, or on), *desultory* (L. desultor, a circus rider, who vaulted from one horse to another), *exult* (L. exsultare, to leap up and down), and *result* (L. resultare, to spring back).

338. Salvus, safe (Sk. sarva-s, Gr. ὅλος, Eng. *whole*, Old Epic form οὖλος—cf. poetic form of salutation, οὖλε, be well! hail! like, for sense, L. salve!—ὅλος being for earlier ὅλϜος, and this for σόλϜος. The Oscan or Old Italian equivalent was sollus. Of this same ultimate radication is the Gm. all, Eng. *all*, being for alva, for halva, and equivalent to Sk sarva-s),

safe, *save* (L. salvere, Fr. sauver), *salvable*, *salvation*, *salve*, *salver*, *salvo*, *salute* (L. salus, salutis), *salutatory*, *salutary*, *salubrity* (L. salubris for salut-bris, lit. health-bringing: the adj. suffixes -ber and -bri, like the nom. do. -bro and -bra, as well as the derived ones -bulo, -bula and -bili, are all doubtless of the same origin and sense with Sk. bhar, to bear, L. fero, and Gr. φέρω, Gm. bären, Eng. *bear:* cf. for form those in -cer, -cri, -cro and -cra, and so in -culo, -cula, -clo and -cla, as connected with Sk. kar, to make, etc., L. creare, cerno, etc.), and *insalubrious*.

339. Sanus, sound, whole (Gr. σάος, σόος and σῶς, safe, sound), *sane*, *sanative*, *sanitary*, *insane*, *sound* (Gm. ge*sund*).

340. Sapere, to taste, savor or smack of (Gr. ὀπός, juice, etc. Cf. σαφής, sure, certain, lit. an adept in testing by taste or smell, and also σοφός of same ultimate scope for sense), *savor* (L. sapor, Fr. saveur), *insipid* (L. insipidus), *savan* (Fr. savoir, part. savant: cf. It. savere), *sapient*, *sage* (Fr. do., from L. sapiens, Old Fr. saive, cf. for form Fr. and Eng. *rage*, Old Fr. raive, from L. rabies).

The word *sagacious*, which might be thought connected with *sage*, is of a different origin, coming from L. sagax. So *savin*, which might be thought to be L. sapida+pinus, the savory pine, is L. sabina (Sp. do., Fr. savinier), sc. pinus, or juniperus, the Sabine juniper, etc.

341. Satis, enough (for satius, neut. comp. form, like magis, for magius), *sate*, *satiate*, *satiety*, *satisfy*, *saturate*. Here too belongs *satire* (L. satira, orig. satura; lit. a sufficiency: a medley, at first, as a matter of food, and secondly in writing).

342. Scabere, to scratch, to scrape: Eng. *scab*, *scabbard*, *shave* (Gm. schaben), and *shabby* (Gm. schäbig), as the word *scaly* is often used to denote shabby.

The Gr. σκάπτω is perhaps connected with L. scabere. With σκάπτω is connected Gr. σκάφος, anything dug out, as a trench or tub or hull of a ship; with which correspond Gm. schiff and Eng. *skiff* and *ship* (which are but softened and hardened forms of the same root, like bank and bench, seek and beseech). The word *equip* (Fr. equiper, Old Fr. esquiper) also belongs here, and means lit. to fit out a ship.

343. Scandere, scansum, to leap or climb (Sk. skand, to climb: cf. Gr. σκάνδαλον, a stumbling block, Eng. *scandal* and *scandalize*), *ascend* (L. ascendere), *descend* (L. descendere), *condescend*. From L. scala (for scandela) come *escalade* (Fr. echelle) and *scale* (meaning a measuring rod).

344. Schale (German), a shell, peel, etc., a dish (cf. Gm. schellen and schalen, to split or separate). Hence come *shell*, *scale*, *shale* (cf. for hard and soft forms here respectively speak and speech, milk and milch). *Skull* too belongs here, which is the Gm. hirn*schale*, the *brainshell* (cf. for form Fr. tête, the head, from L. testa, a shell). *Shilling* also (Gm. schilling, M. L. schellingus, derived from the German, It. scellino, Fr. escalin) is of same origin and refers in its sense to its being like a scale.

345. Scheren (German), to shear; *shear*, *shears*, *sherd*; *scar* and *scarce* (It. scarso) may possibly belong here.

346. Scindere, scissum, for scidtum (stems scid and scind), to divide, to cut (Sk. chhid, to divide, Gr. σχίζω for σχιδω, stem σχιδ, I divide, from which Eng. *schism*, Gr. σχίσμα. Cf. also σκίδναμαι, to be scattered or dispersed, and σχίνδαλμος, Gm. schindel, Eng. *shingle*, as being split so narrowly. Cf. also Gm. schinden, to split, and Gm. scheiden, to divide, Eng. *shite*, lit. to separate from one's self. From Gm. schinden comes Eng. *skin* (Gm. schande). From L. scindere, scissum, come Eng. *scissors*, *abscind*, *exscind*, *rescind*.

347. Scire, to know (cf. Vedic ki, to know, and also kit and çit, to understand), *science*, *conscience*, *conscious*, *prescient*.

348. Scribere, scriptum, to write (Gr. γράφω, Gm. schreiben. Cf., for correspondences of form, γλύφω and L. sculpo, Eng. *sculpture*; γλάφω and L. scalpo, Eng. *scalp* and *scalpel*; γρομφάς and L. scrofa; γρύτη and L. scruta; γρῖπος and L. scirpus; and also L. gradi and Gm. schreiten), *scribe*, *scrip*, *scriptures*, *scribble*, *scrivener*, *ascribe*, *circumscribe*, *conscript*, *describe* and *nondescript*, *inscribe*, *postscript*, *prescribe*, *rescript*, *subscribe*, *superscription*, *transcript*.

349. Se (insep. preposition) without: *serious* (L. serius = L. se + ridere, lit. without laughing); *sober* (L. sobrius = L.

se+ebrius, lit. without being inebriated); *sole*, *solitary* and *solitude* (L. solus, gen. solius = L. se+ollus, archaic form of ille—cf. L. alius and Gr. ἄλλος—lit. without another); *secure* (L. securus, lit. without care, and *sure* (Fr. sûr, for orig. surs, from L. securus, cf. for form, Fr. mûr, from L. maturus).

350. Secare, sectum, to cut (Sk. sagh, to cut, Gr. ξέω and ξύλον, cut wood), *secant*, *section*, *sect*, *segment* (L. segmentum), *bisect* (+L. bis), *dissect* (+L. dis, apart), *insect* (+L. in, in or upon), *intersect.*

Here belong securis, an ax, and L. Sicania, and Sicilia, Eng. *Sicily* (Sicani, etc., meaning lit. "the reapers"), referring to the grain early raised there (cf. for form, the early name of Italy, Oenotria, from οἶνος, wine); and also L. secula, Gm. sichel, Eng. *sickel*, as well as Eng. *saw* (Gm. sägen, to saw).

The word *risk* is but the L. resecare, to cut off or restrain, from which come It. risicare, Sp. arriscar, Fr. risquer, and Eng. risk. In Sp. risco, a cliff (viewed as being cut down sheer and bold), the idea which lies at the basis of the kindred forms of this word in the various modern languages appears.

351. Semel, once (cf. Gr. ἅπαξ and Sk. *sa*-krit, once). With this are connected L. simplex for semplex (+L. plicare, to fold), Eng. *simple* and *simplify;* and L. singulus for senculus, Eng. *single* and *singular.* See also L. singultus, hiccoughs (or, *hitch*-cough) in which the step-by-step process of the ailment is indicated.

352. Sedere, sessum, to sit (Sk. sad, to sit down—pres.tense, sîdâmi, I sit down—Gr. ἕζομαι for ἑδιομαι for σεδιομαι, stem ἑδ, from which Gr. καθέδρα and Eng. *cathredal:* cf. L. sidere, to set down, etc., and Gr. ἵζω and ἰζάνω, Goth. sitjan and satjan), *seat* (Sk. sada-s, Gr. ἕδος and L. sedes), *sit* (Gm. sitzen), *set* (setzen, a causative form of sitzen), *sediment* (L. sedimentum), *sedate* and *sedative* (L. sedare, to calm), *sedulous* (L. sedulus: cf. for form L. credulus from credere), lit. sitting at or by a given thing much, in order to do it. The idea in Latin of a lazy person, deses (and so of desidia, laziness = L. de from+sedes, a seat), is that of one who is off and away from his seat when

he should be on it, sitting up to his work. A *see* is L. sedes or sedela, It. sedia, Fr. siége, and *session* is L. sessio. There are various compounds of sedere (from its own form directly or from those of its derivatives sidere and sedare), as *assess* and *assessor* (Fr. asseoir), *assets* and *assize* (Fr. assises), *assiduous* (L. assiduus, lit. sitting up to one's work), *dissident*, *insidious* (L. insidiatus, lit. sitting in ambush); *preside* and *president* (L. praeses, praesidis, lit. one who sits before others, i. e. to manage them); *possess* (L. possidere, possessum = L. potis+sedere, lit. to sit by or near, as master of any thing); *reside* (L. residere, lit. to sit back or down), *residue* (L. residuum) and *residual*; *subside*, *subsidiary* and *subsidize* (cf. for sense Eng. succour = L. succurrere, lit. to run under, and Eng. *support*, lit. to carry from underneath, and so Eng. *undertake*).

. Here too belong Eng. *siege* and *besiege* (L. sedes, It. sedia and seggia, Fr. siége), lit. to beseat one's self, i. e. in the neighborhood of the enemy, and so starve them out. Cf. for sense, *invest*, to surround.

Counsel also radicates itself here (L. consilium, orig. considium; with which cf. L. sella and solium from L. sedere), as do also *chair* and *chaise* (Fr. chaire and chaise from L. cathedra, Gr. καθέδρα: cf. for form Fr. chaîne, Eng. *chain*, from L. catena, from which also Eng. *concatenate*).

353. Senex, senis, an old man (Sk. sana-s, old, Gr. ἔνος, old: cf. Lith. senas, old, and senis, an old man), *senile*, *senate* (L. senatus, lit. the council of the elders), and *senator*; and *senior*, *sire* and *sir* (L. senior, It. signore, Sp. señor, Fr. seigneur and sieur and monsieur, or, my sir; like for sense Fr. madame, Eng. *madam*, my lady).

The origin of the terminal *x*, in the nominative, or rather of the double form of the root, with the suffix *c* and without it, is a matter of interest. The occurrence of such words as Seneca and senectus, formed on the base of the longer form of the root, indicates its primitive co-existence with the shorter form. Cf., for double root of similar form, but with the order of use reversed in the direct and oblique cases, Gr. γυνή, gen.

γυναικός, with the two primary stems γυνά (or γυνή) and γυναίκ.

354. Sentire, sensum, to perceive, or observe (cf. Gm. sinnen, to reflect, to meditate), *sentient*, *sentiment*, *sentinel* (It. sentinella, Fr. sentinelle, Sp. centinela), *sense*, *sensible*, *sensual*, *sensuous*, *sensation*, *sensitive*, *sentence*, *sententious*, *assent*, *consent* (lit. to think together with), *dissent* and *dissenter*, *presentiment*, *resent*.

355. Sequi, secutus, to follow (Sk. sach, Gr. ἕπομαι, stem, ἑπ for σεπ; and ὁπλότερος, the younger. Cf. Lith. seku, I follow), *sequel* (L. sequela), *sequence*; *sue*, *suite*, *suitor* (Fr suivre, to follow, and noun suite, etc.), and *suit* (lit. to go with or agree), *suitable*, etc. The compounds are *consequent* and *consequential* and *consecutive* (L. consequi), *execute* and *executive* (L. exsequi), *obsequies* (as being followed after to the grave: cf. L. exsequiae for sense), *obsequious*, *persecute*, *prosecute*, *subsequent*; *second* and *secondary* (L. secundus from sequendus. Here too belongs doubtless L. prep. secus, by, beside,—or, by the side of—).

Here also belong *ensue* and *issue** (Fr. do. from verb issir, to go forth from, part. issu—contracted from issuivre), *pursue* (Fr. poursuivre, part. poursu).

From L. sequi comes L. socius (like L. modus from metiri, sodalis from sedere, to sit, i. e. together, toga from tegere), from which come *social*, *associate*, *consociation*, *dissociate*. Cf. with L. socius the Sk. sachi-s, a friend, from Sk. sach, to follow, and Lith. sekeyas, an imitator or follower.

From suchen, the Gm. correspondent of sequi, come Eng. *seek* and *beseech* (Gm. besuchen, of somewhat different sense —a frequent fact among words directly cognate with each other—like the so frequently wide variations of form and aspect among blood-relatives).

356. Serere, sertum, to bind together, wreathe or join (Sk. sar, as found in sar-at, a thread or wire, Gr. σειρά, a string, and εἴρω, I join or bind; and also Lith. seris, a string), *assert* (L. asserere, assertum, lit. to join to. Its sense in

* See Webster's absurd etymology of this word.

English comes from its legal use in Latin, as in the phrase "aliquem in servitutem asserere"), *dissertation** (L. dissertare, a freq. form of L. disserere. Disserere means to set apart, and dissertare, to do so, much or earnestly); *insert* (L. inserere, to put into). Here also belong *series* (L. do.), and *serial.*

Desért, the verb (Fr. deserter from L. deserere, desertum, to unjoin and so to disjoin), and *exert* (L. exsertare, freq. form of exserere, lit. to thrust out or forth much), are also to be placed here.

And here probably belongs L. servus, a slave, a servant etc. (instead of being derived from servare, to preserve, and so meaning "a preserved man," as some have fancied). Its sense is rather it is probable that of *a man under a lien* (from serere, to unite or join: cf. for sense Eng. *obligation*, from L. obligare, to tie or bind to). From L. servus come Eng. *servant* and *serf* (Fr. do.), *service*, *servitor* and *servitude* (L. servire, servitium, etc.); *deserve* and *desert;* and *dessert* (Fr. desservir and dessert. Desservir means to remove the cloth after a meal).

Here belongs Eng. *sergeant* (Fr. sergent from L. serviens, stem servient, It. sergente, Sp. sargento: lit. one in honorary service to the king, as a civil or military officer).

357. Serere (prob. for sesere), sevi, satum, to sow (cf. Gr. σάω and σήθω, I sift, bolt, shake, etc. Cf. Gm. säen, Ags. savan, Eng. *sow*). Here belong *semen* (L. do. for sevimen, seed), *seminal*, *seminary* (lit. a place for sowing seeds), and *disseminate.* Here belongs *désert* (lit. unsown, untilled, and so, secondarily, incapable of being cultivated).

358. Serpere, to creep (Sk. sṛip and sarp, to creep, with which cf. also L. repere, for earlier (s)repere, Eng. *reptile* and Gr. ἕρπω and ἑρπύζω), Eng. *serpent* and *serpentine* (a species of marble).

* Several corresponding words are worthy of mutual comparison here: as, *discourse* (L. discurrere, to run to and fro), *dissertation* (lit. the setting apart earnestly or much of separate points), *discussion* (L. discutere, to shake in pieces), *dispute* (L. disputare, lit. to think separately or divergently), *disquisition* (L. disquisitio, lit. a search on various sides of a thing).

359. Servare, to save, to keep (cf. Gr. ἐρύω, I guard, watch, etc.), *conserve*, *conservatism* and *conservatory*; *observe*, *preserve*, *reserve* and *reservoir*, and *subserve* and *subservient*.

360. Severus, severe (cf. Gr. σεμνός, solemn, august, for σεβνός, and also σέβομαι, I reverence, Sk. saiv, to reverence), *severe*, *asseverate* (L. asseverare), lit. to stick earnestly to, i. e. a statement; *persevere* (lit. to go earnestly *through* anything).

361. Signum, a mark, token, sign (probably correlate, as Pictet suggests, with Sk. saj and sanj, to adhere to), *sign* (cf. Gm. zeichnen), *signal*, *signalize*, *signally*, *signet*, *signify*, *assign*, *assignation*, *consign*, *design*, *designate*, *ensign* (L. insigne: cf. Fr. enseigner, to instruct, i. e. by diagrams, pictures, etc.), *resign*. Here belong also Eng. *seal* (L. sigillum, dim. for orig. signulum), and *tocsin* (Fr. do. = Fr. toucher+sein, It. segno, L. signum).

362. Simul, together, at the same time, from which comes Eng. *simultaneous* (Sk. samam and samâ, together, Gr. ἅμα and σύν, with, the L. paronym of which is cum. Cf. also ὁμός, common, and ὅμοιος, like, resembling, from which comes Eng. *homoeo*pathy). Here belongs L. similis, from which are Eng. *similar* and *assimilate* (Sk. sama-s, Gr. ὁμαλός, even, like, Goth. sama), and *similitude* (L. similitudo). From L. similare and simulare, to imitate, represent, and counterfeit, which are of the same radication, come Eng. *simulate* and *dissimulate* and *semblance* (It. sembrare, Sp. semblar, Fr. sembler, where there is an epenthetic *m*, compared with L. simulare; as in Eng. *tempt* from L. tentare), *assemble* and *assembly* (M. L. assemblata and Fr. assemblée: the verb-form being variously It. assembrare, Sp. assemblar, Fr. assembler), *dissemble* (cf. Fr. dissemblance), *resemble* (Fr. ressembler, Sp. resemblar, It. rassembrare).

With this same class of roots is connected prob. L. imitari, to *imitate* (cf. Gr. ὅμοιος, and also L. simia, the ape); and with imitari, L. aemulus, Eng. *emulous*, are connected, by being gunated: as, maereo compares with miser or aestas (for aedtas) with Sk. idh.

363. Σκιά and σκοά, a shade (Sk. chhâyâ for earlier skâyâ,

a shadow: cf. Gr. σκότος, darkness), *sky*, viewed as a covering (cf. Danish skye, a cloud), *shade* and *shadow* (Sk. chhad, to cover or veil: cf. for sense, nubes, a cloud, with nubere, to cover). Of the same ultimate radication is Gm. scheuen, to avoid or hide one's self from; from this immediately come *eschew* (Gm. scheuen, It. schivare, Fr. esquiver), *shun* and *shy* (Gm. scheu). Here perhaps belongs also Gm. schuh (lit. a covering, as also in Gm. handschuh, a *glove*, or *covering for the hand*), Eng. *shoe*.

364. Solum, the ground (Sk. sad, to approach: cf. Gr. ὁδός, a way, and οὖδας, the ground, and ἔδαφος, a pavement), *desolate* (L. desolare, cf. for sense, L. vastus and devastare, and Eng. *vast*, *waste* and *devastate*), *exile* (L. exsilium = L. ex+solum: cf. for relative forms, L. facultas and facilis from facere), *sill* (It. soglia, Fr. seuil). Of same origin with L. solum, the ground (as that used to walk upon), is L. solea, Eng. *sole*.

Eng. *soil*, which has been sometimes thought to belong here, is, as the various equivalents in the Romanic languages indicate, of another origin. Thus compare Fr. souille, a wallowing place of wild boars, and souiller, to soil, with L. suillus, pertaining to swine, from L. sus, from which Eng. *sow* and *swine:* cf. also It. sogliardo, dirty, and Sp. sucio. In this view, which seems probable, of the etymology of the verb *soil*, the noun *soil* is to be received as derived from it.

365. Sollus (Old Latin), whole, entire (Sk. sarva-s, Gr. ὅλος for ὅλ*Fος*, entire, from which Eng. *whole* and *catholic*, Gr. καθολικός, universal). From L. sollus is derived L. solidus, complete, firm, dense, from which come *solid*, *solidify*, and *consolidate; solder* (L. solidare, to make solid), *soldier* (It. soldato, Sp. soldado, Fr. soldat), from L. solidum, which was at first a gold coin given to soldiers, and afterwards a silver one (Fr. sol and *sou* are derived from this same word); *soda* (It. soda, Fr. soude), contracted from L. solida, as being the settlings or residuum of the lye of kelp or sea-weed.

366. Solvere, solutum, to loose (L. se+luere), found only in the form reluere, in classical Latin. For change of radical vowel *e* to *o*, cf. socors (= L. se+cor). The Sk. equivalent of L. luere in solvere is lû, to cut, to cut apart, Gr. λύω, I

loose; from which Eng. *loose* (cf. Gm. lösen), and the suffix, *-less* (Gm. -los) and *lose* and *loss* (cf. Gm. ver*lust*).

From L. solvere come *solve* and *solvent* and *solution; absolve* and *absolute; dissolve* and *dissolute*, *insoluble*, *resolve* and *resolute*.

L. solari and consolari, lit. to make whole, i. e. in feeling, belong here; from which are Eng. *solace* and *consolation*. Under L. sollus arrange also L. solicitus, troubled. agitated (= L. sollus+ciere, to be wholly stirred up), Eng. *solicit* and *solicitous* (cf. also L. sollers, skilful = sollus+ars, complete in art).

367. Sons, sontis, guilty (cf. Sk. kshi, for orig. ski, to injure, offend, etc., in its participial form kshayant—as proposed by Leo Meyer—), *sin* (Gr. σίνομαι, I injure, Gm. sünde, Goth. sundja).

368. Sonus, sound, for s(v)onus (Sk. svâna-s, Gr. φωνή, for (σ)φωνή; from which Eng. *phonetics*, *euphony*, *symphony*, etc. Cf. for form, L. serenus, for earlier s(v)erenus, Eng. *serene*, from same root with Sk. svar, to shine; L. se, himself, for s(ve), and Gr. ἑ, for σ*F*έ, Sk. sva; L. canis, a dog, for c(v)anis, Gr. κύων, Sk. çvan; L. soror, a sister, for s(v)osor, Sk. svasâr, Gm. schwester, Eng. *sister*, and L. somnus, sleep, for s(v)opnus. So L. sol, the sun, for s(v)ol, compares with Sk. svar, to shine). From L. sonus come *sound* (It. sono, Sp. sueno), *sonorous* (L. sonorus), *consonant* (a letter requiring a vowel to be *sounded with it*), *dissonant*, *resonant*. Here too belong Eng. *person* and *personate* from L. persona (orig. as lit. a mask *through* which one *sounded* forth or spoke his part on a stage: next, a character thus personated; and, last of all, any individual). Of the same ultimate radication is L. sermo, speech (Eng. *sermon*), for earlier s(v)ermo(n) (Sk. svar, to sound, etc.).

369. Sors, stem sort, a lot, decision by lot, chance, fate, *sort*, *assort* (L. sortiri, to fix by lot), *consort* (+L. con or cum), *sorcerer* (L. sortiarius, lit. one who draws lots or works by chance or legerdemain. Cf. It. sortiere, Fr. sorcier and Sp. sortero).

Eng. *resort* is from Fr. ressort (from sortir, to go forth or out, etc.), and does not belong here.

370. Spargo, sparsum, for orig. spar(c)tum (for loss of *c* before the ending -sum, cf. L. ursus, a bear, for orig. ur(c)sus, Gr. ἄρκτος, Sk. ṛiksha-s, from arksa-s), to scatter, spread (Gr. σπείρω, for σπερϳω, from which Eng. *sporadic*; Sk. sphar and sphur, to tremble, shake, etc.), *sparse*, *aspersion*, *disperse*, *intersperse*.

371. Σπάω, I draw out or forth (Benfey compares with this Sk. sphây), *spasm* (Gr. σπασμός), *spasmodic* (It. spasmodico, Fr. spasmodique: the word is a prob. compound of L. spasmus and modus rather than Gr. σπασμός and εἶδος. Here belong too *spay*, and *spavin* (M. L. spavenus, It. spavenio). From Gr. σπάθη, any broad blade (L. spatha, It. spada, Sp. espada, Fr. épée) come our words *spade*, *paddle* (L. spatula, dimin., Gm. spatel), and *épaulet* (L.spatula, Fr. épaule, for espaule, the shoulder, and Fr. epaulette, a shoulder-piece).

A *span* (as of horses) probably belongs here (Gm. spanne and spannen), and also Gm. spinnen, and with it by consequence the Eng. derivatives *spin*, *spindle* (Gm. spindel), and *spider*, for spinder (Gm. spinne), the spinning animal; and *spinster*.

372. Specere, to look, to look at (Sk. spaç and paç, to see, Gr. σκέπτομαι, from which are σκεπτικός, thoughtful, reflective, Eng. *skeptic*, and σκοπός, Eng. *scope*, and ἐπίσκοπος, Eng. *episcopal*, and *bishop*, L. episcopus, Gm. bischof. Such derivatives from σκοπός as *kaleidoscope*, *stereoscope*, *stethoscope*, are very recent: *microscope* and *telescope* are older). *Species*, *specie* (as being in *visible* manifestation), *specious*, *special* and *especial* (Fr. do.), *specify* and *specific*; *specimen* (L. do.): *speck* (as being barely visible), and *speckle* (dimin. form of same) perhaps belong here; *speculum* and *spectrum* (each L. do.), *speculate* (L. speculari, to look out or watch for), *spectre* (L. spectrum, an apparition, Fr. spectre).

Compound derivatives are *aspect*, *expect*, *inspect*; *perspective*, *perspicacity*, *perspicuous*; *prospect and prospective*; *respect*, *respectable* and *respective*, *retrospect*; *suspect* and *suspicious*.

Here belong also *auspicious* (L. auspicium = avis+specere, the mode of taking auspices being by the flight of birds), *conspicuous, despise* and *despicable* (L. despicere); and *despite* (L. despectus, It. dispetto, Sp. despecho, Fr. dépit), as well as its contracted form *spite*, and so *spiteful;* and *respite* (L. respectus, It. respitto, Fr. répit), lit. a looking backwards, and so, purposed leniency toward misconduct.

From spectare (a freq. form of specere) come *spectator* (lit. one who looks much or earnestly), and *spectacle* (L. spectaculum) and *spectacles;* and *spy, espy* and *espionage* (L. spectare, It. spiare, Sp. espiar, Fr. épier. Cf. the nouns, Sk. spaça-s, a spy, Gm. späher, Fr. espion, and Eng. *spy*).

Here moreover belongs Eng. *spice* (L. species, which in M. L. usage meant aromatics, It. spezie, Sp. especìa, Fr. épice. Cf. likewise Fr. epicier, a grocer, and It. speziale, an apothecary. Cf. also Fr. espèce from L. species).

373. Spes, a hope (for earlier spes-es, acc. spesem: cf. archaic pl. forms speres and speribus, as in Ennius, etc.; in which, as in sperare, the original *s* is weakened to *r*), *desperate* (lit. without hope, L. desperare, desperatum), and *desperado:* (Faith in the future and toil for it are necessary to virtue, cheerfulness, or heroism), and *despair* (Fr. desespoir).

374. Spina, a thorn, a spine (for spicina, from spica, a point, Eng. *spike*), *spine, pin* (Fr. epine: cf. Sp. espina with L. and It. spina, for form), *spinach* (because of its pointed leaves—It. spinace, Fr. épinard).

375. Spirare, to breathe (it may possibly be for spisare, and an older form spoisare and spusare, and so be of same original radication with Gr. φυσάω, I blow, and φυσιάω, I breathe hard, and ποιφύσσω, reduplicated form, I snort), *spirit* (L. spiritus, breath, mind: the figure adopted in all languages to express the idea of soul), *spirits, spiritual* and *spirituous;* and the following compounds, *aspire, conspire, expire, inspire,* and *inspirit, perspire* (expressing the mistaken idea that once prevailed among physicians that sweating was a process of aeration), *respire, transpire.*

376. Spondere, sponsum, to engage, promise, vow, *sponsor*

(for spondtor), *spouse* (L. sponsus, a, um, pledged, Fr. époux and épouse), *despond* (L. despondere, lit. to give away anything and so to give up, sc. animum), *respond* and *responsible* and *correspond.*

377. Spuere, sputum, to spit (Sk. shṭiv, Gr. πτύω and πυτίζω, Doric ψύττω and πτύαλον, Lith. spyauyu. From Gr. πτύαλον comes Eng. *ptyalism;* and from corresponding L. pituita comes Eng. *pituitous.* Cf. also Gr. ἐπιφθύζω). These parallel forms in various languages are all evidently onomatopoetic in their origin. From L. spuere come Eng. *spew* or *spue* and *spit* (Gm. speien), and *spittle; spout* and *sputter* (L. sputare, Gm. spützen). Here belongs L. spuma, foam, which Kuhn connects with Gm. schaum, Eng. *scum.* The possible connection of Sk. shtiv, L. spuere and spuma, and Gm. schaum, Corssen illustrates by the radical unity, one with the other, of Gr. τίς, L. quis, and Oscan pis, the common original consonant in them all being *k.*

378. Stare, statum, stem sta, to stand (Sk. sthâ, to stand; Gr. ἵστημι, stem στα, reduplicated, from which Gr. ἀπόστασις, Eng. *apostacy*, Gr. ἔκστασις, Eng. *ecstacy*, as well as Gr. σύστημα, Eng. *system.* With the Gr. root στα is prob. connected also Gr. τόπος, a plan, for (σ)τόπος, Eng. *topic*), *state* (L. status), *stately* (Gm. stattlich), *estate* (L. status, Sp. estado, Fr. état, for orig. estat), *static* (Gr. στατικός), and *statistics; station* (L. statio), and *stationary*, also; *stationer* (so called originally from having a fixed station or place for selling books and paper. Cf. for sense modern use of word "station" on railroads, also "post-office," or *fixed* office, and "stage coach," or *station* coach), and *stationery;* and *stage* (Fr. étage, It. staggio, from L. status, staticus. Cf. also Fr. étagères), and *stage*-coach (or, station-coach); *stay* (Gm. stehen), *stead* (as in bed*stead*, home*stead*, in*stead*, etc., L. status, Gm. statt, anstatt, etc), *steady* and *steadfast; stable* (L. stabilis), *establish* (L. stabilire, Fr. établir), a *stable* (L. stabulum), viewed as a *standing* place for animals), and *stall*, contracted form of same (It. stalla, Fr. stalle, Gm. stall), and *stallion* (It. stallone: cf. It. stallio, stall-fed), lit. a horse *kept* in the stable; *install* and *installation; stand* (Gm. stehen, stand, gestanden),

and *understand* (Gm. unterstehen); *steed* and *stud* (M. L. stotarius, from Ags. stod and steda, a herd of horses, from verb studan, to stop, etc., Goth. stu. For correspondence of Greek and Latin root-forms in στα (sta), and Gothic and Anglo-Sax. in stu, cf. Gr. ἵστημι and στύω, as also στήλη and στῦλος, a pillar), and studding (for a building). Here too belong *stanza* (It. stanza, Sp. estancia, a stop or division, Fr. stance, from L. stans, n. pl. neut. stantia), *stanchion* (Sp. estantio), *staunch*, the verb (Sp. estancar. For orthography cf. Eng. *launch* with Fr. elancer), and *staunch*, the adj., lit. standing firm and sure.

Here probably belongs Eng. *stone* (Ags. stân, Gm. stein), as being fixed and strong.

The compound derivatives from L. stare are many and interesting, as: *circumstance* (lit. standing around: the phrase therefore "*under* these circumstances" is improper. It probably originated in an ellipsis, for, under the influence of these circumstances), *constant* (lit. standing together: cf. for sense, *consistent* and *consent*) and *inconstant; constable* (= L. comes stabuli, count of the stable, Sp. condestable, It. conestabile, Fr. connetable), *distant* (L. distare, to stand apart or away from), *extant* (lit. remaining from or after other things that have perished), *instant* and *instantly* (lit. while standing where you are. The Gm. phrase is, stehenden fuszes, lit. on the standing foot, cf. Fr. tournemain, a turn of the hand), and *instance; obstacle* (lit. standing in the way of or against); *rest* (L. restare, lit. to stand or stay back or behind), *arrest* (M. L. arrestare, Fr. arrêter = L. ad+restare, lit. to make to stop or stand), and *restive* (Fr. rétif, lit. standing back); also *substance*, *substantive*, and *substantial* (lit. standing under or within, i. e. the mere outward surface or aspects of things), and *transubstantiation* and *superstition* (L. superstitio, lit. the act or habit of standing over things with anxious doubts or inquiries).

From stare comes by reduplication the causative form L. sistere, to set, put, stop or stay (corresponding exactly in style of structure with ἵστημι for σίστημι), and from this, *assist* (lit. to stop near by, i. e. to help: cf. for sense, Gm. beistehen, and

Eng. phrase "to stand by any one"), *consist* and *consistent* (lit. staying together in or with itself), *desist*, *exist*, *insist*, *persist*, *resist* and *irresistible* and *subsist*.

From ἵστημι, stem στα, the Greek paronym of L. sistere, comes Gr. στάδιον (lit. a *fixed* standard of length, a stade), and L. stadium and spatium (Gr. σπάδιον, Doric form of στάδιον), Eng. *space*, *spacious*, *dispatch* (It. dispacciare, Sp. despachar, Fr. dépêcher) and *expatiate*.

With Gr. στάδιον, Doric σπάδιον, may probably be connected Gr. σπούδη, haste, zeal, and so σπουδάζω, as also σπεύδω; and with this L. studeo, I am zealous, Eng. *study* and *student*.

Of the same ultimate radication with the Gr. stem στα is doubtless also the Gr. στερεός, fixed, firm (Sk. sthira-s, firm), from which come Eng. *stearine*, *stereoscope* (+Gr. σκοπός), and *stereotype* (+Gr. τύπος, Eng. *type*, from Gr. τύπτω, I strike, pure stem τυπ). Here cf. also L. sterilis, barren, and Gr. στέριφος, hard, firm, unfruitful, Eng. *sterile*, and also Gm. stier, Eng. *steer*, the noun. The verb *steer* also (Gm. steuern), radicates here, and means lit. to make hold firm.

In these relations the words *stark* (Gm. do., firm, strong), *stork* (Gm. storch), and *sturgeon* (M. L. sturio, Gm. stör), deserve full etymological remembrance, each of the above animals named being strong of their kind.

From L. stare comes statuo, statui (for statuvi, like metui for metuvi), statutum, a causative, from the supine, statum, meaning to cause to stand; from which come *stature*, *statue* and *statuary*, *statute*, *constitute*, *destitute*, *institute* and *institution*, *prostitute* (lit. to place one's self before or in the way of another: cf. Proverbs 7 : 10–15), *substitute*. From L. constare come also *cost* and *costly* (It. costare, Gm. kosten, Fr. couter).

Armistice (+L. arma) and *solstice* (L. solstitium) also belong here.

Here too seems to radicate Eng. *season* (Fr. saison and Sp. sazon, season, in the sense of opportunity), which some refer to L. satio, sowing time. The It. form is stagione and Sp. estacion, for, season of the year, from L. statio—and so

meaning the fixed or appointed time. From season comes *seasonable.*

379. Sternere, stravi, stratum, to spread out, to strew (Sk. stṛi and star, to strew. Cf. Sk. stara-s, a couch, and with this L. (s)torus, Gr. στορέννυμι and στρώννυμι, and στρατός, a camp, and στρατία and στρατεύω, etc., as derived forms, from which Eng. *stratagem* and *strategy*), Eng. *strew; stratum* (L. do.), and *stratified; street* (L. strata, sc. via, It. strada, Sp. estrada, Gm. strasse). See L. astrum, supra, for other derivatives from the original of the forms here given. Here belong also *consternation* (L. consternare, to bestrew, to throw down, to affright: cf. for change of conjugation, L. aspernari from spernere), and *prostrate* (L. prosternere, prostratum).

380. Stinguere, to prick, to prick out, to extinguish, a nasalized form of the simple stem stig [Sk. tij, to sharpen: cf. Sk. tigma-s, sharp, and teja-s, sharpness, Gr. στίζω, I prick, stem στιγ, and στικτός, pricked, and στίγμα, L. and Eng. *stigma*, and *stimulus*, L. do. for sti(g)mulus; *stile* and *style*, L. stilus, for sti(g)lus, a stake or pale. The Gothic paronym is stigqan: the *q* (or *kv*) of which has come from an original *k*, and remarkably represents *gu* (or gv) in L. stinguere for prob. earlier form stingere (cf., for form, the double forms of L. tinguere and tingere, and of urgere and urguere). The Gm. er*stick*en, to stifle, represents well its true radical character]. From L. stinguere comes *distinguish* (L. distinguere, lit. to separate or set off anything as noticeable, by itself, by pricks, cf. Gr. διαστίζω, I punctuate), *distinct; extinguish* (L. extinguere, lit. to prick out, to destroy), and *extinct; instigate* (L. instigare) and *instinct* (L. instinctus), *prestige* (Fr. do.). Here belong *stick*, *stake* and *stock* (Gm. stechen, stach, gestochen), and *stickle* (a dim. form of stick, like tackle of tack, and haggle and waggle of hag and wag). Here too belongs probably *sting* (Ags. stingan). *Etiquette* (Fr. do. from etiquer, Old Fr. estiquer, meaning to label, docket, or ticket: in French, etiquette means a label, a ticket, a ceremonial, and so in English, a ceremony, fashion, etc.: cf. It. etichetta and Sp. etiqueta), and *ticket* (Fr. etiquette, a ticket, commercially, and verb etiqueter, to ticket or docket), and *acrostic* (= Gr.

ἄκρος+στίχος, lit. the initial line), are all of this same radication.

381. Stipes, a stem, trunk, or staff [Gr. στύπος, a stem, or stump. Cf. also L. stipare, to cram, press, crowd, and Gr. στείβω, I stamp or tread. The Sk. correlates are stabh and stambh, to be firm. Cf. also Sk. stubh, to hinder or stop. With Gm. stapfen, Gr. στείβειν, and Sk. stabh are connected Eng. *step* (Gm. stapfen), and *stop* (Gm. stopfen), and *stem* (Gr. στέμμα, Gm. stamm). Here belongs also Eng. *stammer* (Gm. stammeln, for stabmeln). With Gr. στέμβω, a nasalized form of the radical στέβ, of which στείβω is a resulting form by the addition originally of the half vowel ι to the stem, as in στεβιω, are connected Eng. *stamp* (Gm. stampfen, It. stampare), and *stump* (Gm. stumpf)]. From stipula, a blade of grain (a dimin. of stipes) come *stipulate* (carrying with it the idea of being done in minute details) and also *stubble* (Gm. stoppel, It. stoppia). Here too belong Eng. *staff* (Gm. stab), and *stiff* (Gm. steif), and *staple* (Ags. stapel).

382. Stringere, strictum, to draw tight, to bind (Gr. στράγγω, I draw tight, στραγγεύω, I twist, and στραγγαλίζω, I strangle: cf. L. strangulare, Eng. *strangle*), a *string* (as binding things together), *stringent*, *strict*, *stricture*, *astringent*, *constriction*, *district*, *restrict*; *strain* (Fr. etreindre, orig. estreindre), *constrain*, *distrain*, *restrain*. Cf. Gr. στρηνής, L. strenuus, Eng. *strenuous* with this class of words, as of same origin with them, and also Gm. streng, Eng. *strong*.

Here too belongs Eng. *distress* (Fr. détresse from L. part. destrictus): cf. for sense, *distraction*, L. distrahere. Eng. *stress* also belongs here (cf. phrase, "stress of weather").

383. Struere (for earlier strovere and strogvere), structum, to place, pile up, or set in order (Sk. star and stri: cf. Gr. στορέννυμι and L. sternere, stratum, which see; also Goth. straujan, and Gm. streuen and stroh, Eng. *strew* and *straw*), *structure*, *construct* and *reconstruct*, *construe* and *misconstrue*, *destroy* and *destruction*; *instruct* and *instrument*; *obstruct*.

384. Studere, to be zealous or eager (Gr. σπουδάζω: Corssen connects it, however, with στύω, I erect. Cf. for the other view Gr. στάδιον and L. spatium and L. spuere with Sk.

shtîv, etc.—together with the exact correspondence of sense between L. studeo and Gr. σπουδάζω), *study*, *studious* (L. studiosus, full of zeal). Let the young *student* remember that he dishonors his *name*, if his will is not ever in a *flaming state* for continually new upward effort. L. studium means *zeal*, *eagerness* (see L. acer), *assiduity* (lit. sitting steadily at one's work: see L. sedere), *application* (a figure drawn from rowing: see L. plicare), *earnest strife*, etc.

385. Stupere, to be thunder-struck (Sk. tup and tump, as Pictet well shows, is the Sk. paronym; Gr. τύπτω, I strike: cf. τύπος, a blow, an impression, Eng. *type*, with its various compounds, as *antitype*, *prototype*, *stereotype*, *daguerreotype*, etc., *stupid*, *stupefy* (cf. τῦφος, stupor arising from fever, Eng. *typhus*). Correlate with the words above given are Gm. taub, Eng. *deaf*.

386. Suadere, suasum, to advise, or persuade (Sk. svad and svâd, Gr. ἁνδάνω, I please, for σFανδάνω, double nasalized form of simple stem σFαδ: and ἥδομαι for σFαδομαι, and ἡδύς for orig. σFᾱδύς. Cf. L. suavis, sweet. See for general correspondence of sense L. dulcis, sweet, and L. indulgere, to indulge), *suasion*, *dissuade*, *persuade*.

387. Suavis, sweet, for svad(v)is: cf., for change of form, L. somnus, sleep, for s(v)opnus, Sk. svapna-s; L. soror, a sister, for s(v)osor, Sk. svâsar; and L. sonare, to sound, for s(v)onare, Sk. svan (Sk. svâdu-s, sweet, from svâd, to taste, to like, Gr. ἡδύς for σFαδύς. See L. suadere, suasum, of the same radication), *suavity*, *sweet* (Gm. süsz). *Assuage* and *assuasive* are from this source (= ad+suavis, Sp. suavizar: cf. for sense, Fr. adoucir=L. ad+dulcis, and It. addolcirse of same origin).

388. Sub, prep., under (Sk. upa, under, Gr. ὑπό, from which Eng. *hypocrisy*, Gr. ὑπόκρισις, lit. the acting of a part on a stage, cf. for sense, L. persona, a mask, etc.; and Gr. ὑπόθησις, Eng. *hypothesis*. Sub enters unchanged into some English words, as a strongly qualifying prefix of a diminutive signification, as *subacid*, *subacute*: in others, in some assimilated form, as Eng. *sufficient* (= L. sub+facere), *surprise* (Fr. surprendre and surprise = L. sub+prehendere, which see);

and in others still much changed, as in Eng. *sudden* (Fr. soudain, L. subitaneus).

389. Suescere, suetum (Sk. svâdha, Gr. ἔθω and εἴωθα for σϝέθω, etc.: so cf. Sk. noun svâdha and Gr. ἔθος), *desuetude*, *custom* and *costume* (Fr. costume and coutume, from L. stem consuetudin: cf. for form Fr. amertume from L. amaritudo, stem amaritudin).

390. Super, prep., above, over, beyond (Sk. upari, Gr. ὑπέρ, Gm. über, from which *over*, *up* and *upper*). Eng. *superb* (L. superbus, cf. Gr. ὑπέρβιος), and *supernal*. From L. superus, comp. superior, sup. supremus, come *superior* and *supreme*. From summus (for supmus) come *sum* (L. summa, Fr. somme, Gm. summe), *summary* (L. summarium), and *summation*, *consummate* and *summit* (L. summitas, Fr. sommet), *summersault* (a corruption of Fr. soubresaut = L. super + saltus), which is in English commonly corrupted into *summerset*; *consummate*. Here belongs Eng. *sovereign* (M. L. superanus, It. sovrano, Fr. souverain). See also such compounds of super as *superfluous*, *superlative*, *superficial*, *surface* (L. superficies, Fr. surface).

T.

391. Taberna, a shed, hut, or covering [Corssen connects it with Sk. tan, to extend, making its force to consist in its being *stretched out*, and compares it with Gr. τένων (Eng. *tendon*), a tightly stretched band, Sk. tantrî, a cord, and L. tenus, a snare. See L. tendo. L. tabula (Eng. *table* and *tablet*) he regards as of same radication. These etymologies seem to be as just as they are ingenious], *tavern* (Fr. taverne) and *tabernacle* (L. tabernaculum).

392. Talea, a cutting, a stake. From this comes L. talus, an oblong die, the ankle, and from this It. tallone, Fr. talon, Eng. *talons*. With L. talea are connected It. taglia, Sp. taja, and Fr. taille, a cutting, a cut, and Fr. tailler, to cut, Eng. *tally*. From Fr. tailler, to cut, comes Fr. tailleur, Eng. *tailor*. Here too belong *detail* (Fr. détail, a particular), and *retail* (Fr. retailler, to cut off anew, It. ritagliare), and *curtail* (Fr. court

or L. curtus+Fr. tailler: cf. Fr. ecourter), and *entail* (Fr. entailler).

393. Tangere, tactum, simple stem tag, to touch, *tangent* (Fr. tangente), *tangible*, *tact*, *tag* (to touch), and the following compounds, *contact*, *contingent* (L. contingere), *contagion* (L. contagio), *contaminate* (L. contaminare, from contamen for contagimen, lit. brought into contact), *integral* (L. integer) and *integrity* (lit. untouchedness: cf. James 1 : 27), *entire* (Fr. entier, Sp. entero, It. integro, L. integer), *tame* (Fr. entamer, L. intaminare, for intagminare: cf. contaminare).

Here belongs Eng. *taste* (Gm. tasten, It. tastare, Fr. tâter for orig. taster from L. taxare, a freq. form of tangere, meaning to touch much or strongly, through a double freq. form taxitare).

The following words also with the word *take* (and undertake), have a common origin, as is manifest from their similarity of form and sense in various languages, and find probably their solution in a supposed intermediate Latin form tactare, to touch much or strongly (like L. tractare, freq. form of L. trahere) from tangere: namely *attack* (It. attaccare, to attach and to attack, Fr. attaquer), *attach* (It. attaccare, as above, Fr. attacher): (for hard and soft forms, as here, of words of the same radication, cf. blank and blanch, bank and bench, etc.); and *detach* (It. staccare for ex+taccare, Sp. destacar, Fr. detacher). Here belongs Eng. *touch* (It. toccare, Sp. tocar, Fr. toucher).

The Gr. θιγγάνω is strongly correlated in sense with L. tango, if not (as it probably is not), in origin with it. With θιγγάνω, pure stem θιγ, corresponds Gm. ticken, Eng. *tick* and *tickle* (dimin. lit. to tick or touch a little).

394. Tegere, tectum, to cover (Sk. sthag, to cover, Gr. στέγω: cf. στέγος and τέγος, a roof, and Lith. stegiu, I cover, and stogas, a roof; and also Gm. decken, to *deck*, and bedecken, to *bedeck*; and dach, a roof, Eng. *deck*, a noun. For the aphaeresis of radical *s* in the L. and Gm. forms, see p. 132, § 1: cf. also L. torus with Sk. stara-s, a couch, Gr. στόρνυμι, L. sternere and stratus; and ταῦρος, L. taurus, with Sk. sthûra-s and Goth. stiur), *detect* (lit. to take the cover off:

cf., for sense, *discover*), *protect* (lit. to cover before, or in front of), *integument* (L. integumentum). Here belong also Eng. *thatch* (Ags. thecan, to cover), and *tile* (L. tegula, Fr. tuiles, tiles, or bricks: the palace of the Tuileries in Paris is where once there was a brickyard).

395. Τέλος, a completion, end, etc. (Sk. tar and tri, to bring to an end: cf. τέρμα, Eng. *term*), *telegraph* (+γράφω), *teleology* (+λόγος), *toll* (πελωνέω, I take toll), as being taken at *the end* of a given distance.

396. Tempus, time, viewed lit. as a section, i. e. of duration [Sk. tam, obs. to divide, as still found in tamâla-s, a sword, a knife, Gr. τέμνω, I cut, etc., pure stem ταμ, from which comes Gr. τέμενος, a sacred grove or field, and Τέμπη, the romantic valley of the Peneus, lit. a defile having steep banks. From τέμνω come *tome*, Gr. τόμος, lit. a slice, *atom*, Gr. ἄτομος, lit. indivisible, and *epitome*, Gr. ἐπιτομή, lit. a cutting on or down, an abridgement], *temporal* (L. temporalis), *temporary* (L. temporarius), *temporize* (Fr. temporiser), *extemporize; tempest* (L. tempestas, lit. a season, the weather, a storm: getting its name from its separate individuality; cf. for form tempestivus), *time* (Fr. temps), and *timely*.

Tempora pl. means the *temples* (as being lit. cut off by themselves from the rest of the natural line of the skull). Templum, a *temple*, has also its natural definition in the same idea of being on ground marked out, separately by itself. Meyer, however, connects it with Gr. τόπος, a place.

397. Tendere, tensum, to stretch out [Sk. tan, Gr. τείνω for τένjω, from which, i. e. ἀνατείνω, come prob. L. and Eng. *antennae;* as also Gr. τόνος, Sk. tâna-s, Eng. *tone* and *tonic*. Cf. also τάνυμαι. The Gm. dehnen is correlated here. To this same class of roots belong L. tenuis, like the Sk. tanu-s, thin, tender, Gm. dünn, Eng. *thin* and *tender*, Fr. tendre; as well as *attenuate*, *extenuate* and *tenuious*], *tend*, *tendon* (Gr. τένων), *tendril* (Fr. tendron), *tense*, *tension*, *tent* (as being stretched, It. tenda, Fr. tente, L. tentorium); and the following compounds, *attend* (lit. to stretch the mind *to*), and *attentive*, *contend* (lit. to stretch arms *with* another), *extend*, *intend*, *intent* and *intense; ostensible* (L. ostendere for obstendere),

and *ostentatious* (L. ostentare), *pretend* (L. praetendere, lit. to stretch out or hold up before one), and *pretense*, *portend* (L. portendere, for protendere, lit. to stretch out beforehand), *portent* and *portentous*; *subtend* and *superintend*. These each have derivative forms of their own. The Eng. participial form follows the French, as in the word atten*dant*, instead of the L. part. form 3d conj., which would end in *-ent*.

The word *standard* belongs here (It. stendardo, a banner, from It. verb stendere,* to stretch out or forth, L. extendere, Fr. étendard, Gm. standarte).

398. Tenere, tentum, to hold (from same root with L. tendere, Sk. tan. See tendere), *tenant* (Fr. part. form), *tenet* (L. do. 3d pers. pres. sing.), *tenor* (L. do.), *tenon* (cf. Gr. τένων), viewed as *holding* the beam or joist mortised into it: *tenement*, *tenure*, *tenacious* (L. tenax); and the following compounds, *abstain* and *abstinent* (L. abstinere), *attain* (L. attinere, Fr. atteindre, with epenthetic *d*), lit. to hold on or to, *contain* (L. continere), *contents*, *contentment* and *continent* (L. continens: when used as a noun, sc. terra), and *discontent*; *detain* and *detention* (L. detinere), *entertain* (Fr. entretenir = L. inter+tenere), *obtain*; *pertain*, *pertinent* and *impertinent* and *pertinacious*, *retain*, *retentive*, *retinue* and *untenable*; and *sustain* (L. sustinere = subs+tenere). Here belongs the word *rein* (It. redina, Sp. rienda, from L. retinere, to hold back).

The word *countenance* also radicates here (Fr. contenance from contenant, part. of contenir, lit. that *containing*, i. e. chiefly the elements of one's personal expression: like *face* from L. facere, to make), as indicating our strongest visible demonstration of ourselves.

399. Terere, trivi, tritum, to rub [Gr. τείρω (for τέρϳω) and τρύω and τρίβω, all of same sense, I rub, etc. Cf. τὰ τρίβολα, a threshing machine, L. tribulum, Eng. *tribulation*; and τι-

* In this word, as also in It. staccare, to detach (Sp. destacar) for extaccare, or distaccare, and It. stiguere, to stain, for extinguere, we have fine instances of initial *s* representing sometimes, in the Romanic languages, a suppressed preposition (L. ex).

τράω, I bore through, stem τρα reduplicated; and its derivative τερηδών, lit. the borer, L. and Eng. *teredo*. Cf. also Lith. triti and trinti, to rub, to file], *trite* (i. e. worn), *attrition*, *contrite* (lit. bruised or beaten to pieces), *detritus* (L. do.), *deteriorate* (L. deterior), and *detriment* (L. detrimentum, lit. worn off, as gold or silver coin, that has passed around much from hand to hand). Here belong *tear* and *tare* (Gm. zehren).

Here also place Gm. treiben, Eng. *drive* and *drift*, and Gm. reiben, Eng. *rub*. Eng. *tire* (to weary) has prob. also its origin here.

400. Terminus, a boundary line (Sk. trî, to pass through, over, or beyond, pres. tense tarâmi: Gr. τέρμα, the goal in the race-course), *term*, *terms*, *terminate*, *conterminous*, *determine*, *determinate*, *indeterminate*, *exterminate*.

401. Terra, for tersa, lit. *the dry* [sc. pars: cf., by way of contrast, Homer's frequent allusion to the ὑγρὰ κέλευθα of the sea. The Old Gr. ἔρα, with which cf. Gm. erde, Eng. *earth*, has probably no connection with this], *terrestrial* (L. terrestris), *terrene* (L. terrenus), *terraqueous* (= L. terra+aqua), *terrace* (Fr. terrasse, M. L. terracea), *inter* (It. interrare, Fr. enterrer = L. in terra, i. e. condere), *territory* (L. territorium). Cf. also for sense, one with the other, L. extorris (= ex+terra), and L. exsul, Eng. *exile* (= ex+solum). Here also Eng. *saunter* is said to belong, as a corruption of It. Santa Terra, "the holy land," from the mode in which, during the Crusades, the pilgrims loitered along the road.

402. Terrere, to frighten [Sk. tras, Gr. τρέω, I tremble, for τρέσω and τρέμω, L. tremo, Eng. *tremble* (Fr. trembler, It. tremolare from L. tremulus), *tremulous* and *tremendous*, L. tremendus], *terror* (L. do.), *terrify*, *deter* (lit. to frighten from).

403. Testis, for t(r)estis, a witness (connected in sense certainly, and probably in fact, with Sk. tras, to hold or support: cf. for syncopation of radical *r*, in such a case, L. torrere with Sk. trish), *test*, *testicle* (L. testiculus, dim. lit. a little witness), *testator* (L. do.), *testament* (L. testamentum, viewed as being made valid by *witnesses*), *testify* (L. testificari), *testimony* (L. testimonium); and the following compounds, *attest* (L. attestari), *contest* (L. contestari, Fr. contester, lit. to call

to witness in a law suit, on both sides), and *incontestable*, *detest* (L. detestari, lit. to call a deity to witness, i. e. against one), *protest* and *protestant*.

404. Texere, textum, to weave [Sk. taksh, to make, to fabricate: cf. Sk. takshan, an artisan, and with it Gr. τέκτων; Gr. τίκτω, pure stem τεκ, and τέχνη, art, and also τεύχω, I make, and τεχνάω, I make skilfully, and τυγχάνω, stem τυχ, to happen, etc. Cf. also, as belonging to same class of roots, Sk. tôka-s, offspring, and Gr. τέκος and τέχνον, and L. secus, Eng. *sex*], *text*, *texture* (L. textura), *textile*, *context*. From L. tela (for texela, like for contraction L. scala from scandela: cf. for form L. sequela, Eng. sequel, from sequi), come *toil*, a net (Fr. toile, net-work, and *toilet* (Fr. toilette, which refers lit. to the cloth of the dressing table), *subtle* (old form subtile, from L. subtilis), lit. woven fine; and *tissue* (Fr. tisser, to weave: the parts. masc. and fem. being tissu and tissue—from L. texere).

405. Θρίξ, gen. τριχός, the hair (Schweizer refers this to the same radication with Sk. dhri, to grow), *tresses* (Gr. τρίχες, M. L. trica, It. treccia, Fr. tresse), *tricks* (L. tricae, lit. hairs, and so both trifles and tricks, or, little nets made of hairs), *intricate* and *intrigue* (L. intricare, to entangle; and M. L. tricare and trigare, to plait, as the hair: cf. for form also It. distrigare and Fr. detresser, to unweave), *extricate*.

406. Tingere, tinctum, to wet, to moisten (Gr. τέγγω, I wet or dye: cf. also Gm. tünchen, to whitewash), *tinge*, *tincture*, *tint* (M. L. tincta, It. tinta, a dye), and *taint* (Fr. teint from verb teindre, to dye or stain), and also *stain* (It. stignere, from extingere).

407. Τίθημι, stem θε (Gm. thun, Eng. do, Sk. dhâ, to place. For the Latin correspondents of Sk. dhâ, see abdo, condo, credo, and seditio, under dare), *thesis* (θέσις, a position), *antithesis* (Gr. do.), *diathesis* (Gr. do.), *hypothesis* (ὑπόθεσις), *synthesis* (Gr. do.), *theme* (θῆμα), *anathema* and *anathematize* (Gr. ἀνάθημα, lit. an offering devoted to the gods), *apothecary* (Gr. ἀποθήκη, a storehouse, cf. its derivatives, through L. apotheca, the Fr. boutique, and Sp. botica).

408. Tolerare, to endure. With this verb, the perf. tuli (of ferre, to bear, from Old L. tulo, supine latum, for tlatum),

and the verb tollere, to raise or bear up or forth, are all to be associated as of the same original radication. [The Sk. paronym is tul, to raise, 1st pers. pres. act. tôlami, I raise or bear up on high: cf. Sk. tulyâmi, I weigh (the *ly* in which form is exactly represented in the *ll* in L. tollo, for toljo), and tulâ, a pound weight, Gr. ταλάω, I endure, and τλητός, patient; also τάλαντον, a balance, a large sum of money, a talent,* Eng. *talent* and *talents*. Τάνταλος also belongs here and Eng. *tantalize*. See story of Tantalus, in whose name there seems to be a metathesis of the radical elements of the word, as in the verb ταντταλόω for ταλαντόω, I oscillate, or sway forwards and backwards], *tolerate*, *intolerable*, *extol*.

409. Tonare, to sound loudly, to thunder (Sk. tanyatâ, noise, Gr. στένω and στενάχω; the common orig. root of all these forms was probably stan). Cf. tonare for earlier prob. form (s)tonare, with L. taurus for (s)taurus, and L. tegere for (s)tegere. With tonare are connected Gm. donner and Eng. *thunder*. Gr. τόνος (Eng. *tone* or accent), is not to be confounded with L. tônare, but is from Gr. τείνω, Sk. tan.

410. Tornus, a turner's lathe, and tornare, to turn in a lathe (Gr. τόρνος, a turner's chisel. Cf. τορνόω and τορνεύω, and also τόρμος, a socket. These are probably correlated directly with τείρω in origin, and τιτράω), *turn* (Fr. tourner, Gm. turnen), *tournament* (M. L. torneamentum), and *tourney* (Fr. tournoi, It. and Sp. torneo), *tornado* (though apparently a Sp. or It. word, yet really only English), *tour* (Fr. do., It. torno: cf. for idiom the Yankee way of talking about taking a little *turn* about the world), *return* (Fr. retourner, M. L. retornare); *attorney* (lit. one who acts in another's turn or place: cf. for form, but not sense, It. attorniare. The word used in the Romanic languages is a derivative of L. procurator, as Fr. procureur, Sp. procurador, etc. The word is strictly English in origin, like tornado), *contour* (Fr. do.).

Here too belong Fr. tour, a circuit, and Eng. *tire* (around

* So in Eng. *pound* and *pence* Lp endere, to weigh), and the sign lb. (L. libra) and Fr. livre of same origin, there is the same inward etymological reference to weight, as the true basis of the valuation of money. A talent weighed fifty pounds.

a wheel), and *attire* from Fr. atours, lit. around or upon one (Old Fr. verb atorner).

411. Torquere, tortum, to twist [Gr. τρέπω, Ion. τράπω, I turn. The forms ἄτρακτος, a spindle—ἀ being for ἀμφί—agreeing in sense with Sk. tarku-s, a spindle; and τρώγω, I chew or gnaw, make it probable, taking L. torquere into account, that the stem of τρέπω was also originally τρακ.

Cf. also Gr. τροπή, deriv. from τρέπω, Eng. *trope* and *tropical*, and τρόπαιον, L. tropaeum, Eng. *trophy* (Fr. trophée, It. trofeo: notice here the aspiration of the labial), lit. a token that the enemy was *turned* back defeated where the sign was put], *tortuous*, *torture*, *torment* (L. tormentum for orig. torcmentum), *contortion*, *distort*, *extort*, *retort* (Fr. retorte, Sp. retorta. Here belong *torch* (Fr. torche, It. torcia, from torciare, to twist), a *tart* (It. torta, a tart, lit. twisted, Fr. tourte; as we name *crullers* from their shape, Gm. krullen, to curl; the word *curl* being by metathesis from the same root), *nasturtian* (L. nasturtium, for nastorctium, lit. nose-troubler), and *tortoise* (M. L. tortuca, Sp. tortuga, Fr. tortue), so called from its bent feet. Here also belongs the word to *truss*, as a bird (It. torciare from M. L. tortiare, Sp. atrozar, Fr. trousser, to tuck up), and *a truss* (Fr. trousse: cf. also Fr. and Eng. trousseau).

With Gr. τρέπω, I turn, is prob. connected L. trepidus, disturbed, alarmed (cf. for similar radication of form and sense Gr. εὐτράπελος, easily moved, fickle). from which are *trepidation* and *intrepid.*

412. Torrere, tostum, for orig. torsere, torstum, to parch, roast, bake (Sk. trish and tarsh, to thirst, and tarsha-s, thirst, Goth. thaursja, I thirst, Gm. durst, Eng. *thirst:* cf. also Gm. dürr, parched), *torrent* (L. torrens, as being *dry* in summer, in opp. to the name of a winter stream, as χειμάρροος), *torrid*, *toast* (Sp. tostar, verb, and tostada, noun; Fr. toster and toaster, the verb).

413. Trabs, a beam (Gr. τράπηξ, which seems to be connected at once with τρέπω in both form and sense). From L. trabs comes Fr. entrave, an obstacle (lit. a *beam* or stick in the way, as on a road). Here too belongs probably Fr. tra-

vail, labor (as in going over such a road), Eng. *travail* and Eng. *travel* (viewed in the light of its difficulties, which in elder times were manifold and great).

414. Trahere, tractum, to draw (Goth. dragan, to *draw* or *drag*, Gm. tragen), *tract* (L. tractus), *trace* (Fr. tracer from a M. L. form tractiare, derived from L. tractare), *trait* (Fr. do. from L. tractus), cf. also Fr. traire, to milk, lit. to draw down. From L. trahere come *tractable* and *intractable*, *abstract*, *attract*, *contract*, *detract*, *distract* (lit. to draw apart, cf. for sense word *craze*), *extract* and *extraction*, *protract*, *retract* and *subtract*. With L. trahere is connected also Eng. *train* (Fr. do., Provençal trahi).

Hence too come *treat* (Fr. traiter from L. tractare), *treatise* and *treaty* (Fr. traité), *entreat* and *retreat* (Fr. retraite, fem. part. of verb retraire = L. retrahere). Here belong likewise *betray*, *traitor* (Fr. traître) and *treason* (Fr. trahison: each from Fr. trahir,* to betray, lit. to draw or drag out to view), *portray* (Fr. pourtraire for L. protrahere by metathesis), and *portrait* (Fr. do.); *trail* (Sp. traillar, to level ground, i. e. by dragging it: cf. for sense, Sp. trailla, a cord for leading a dog). Here seems to belong Eng. *tirade* (Fr. do., a long *train* of words), and Eng. *retire* (Fr. retirer, to *draw* back). *Entrails*, which might perhaps be even ingeniously thought to belong here (Fr. entrailles), from their long-drawn character:—come, rather, from Gr. ἔντερα, the intestines (cf. Sp. entrañas). Here too belongs It. trainare, to drag along, Fr. trainer and Eng. *train:* (M. L. traginare from tragina, a wagon). *Contrast* is the Fr. contraster from L. contractare. With trahere is correlated in sense and origin Gm. trecken, to draw. The Gm. trinken may possibly belong here as a nasalized form of the ultimate root, Eng. *drink* (meaning lit. in such a case, to take or draw to one's self).

415. Trans, prep., beyond (Sk. trî, tarâmi, I cross over, cf. Lr. in*trare*). Fr. très † is L. trans. The compound derivatives

* The It. traire, to betray, is of another origin, being a contraction of tradire, a parallel form, and from L. tradere, as is It. traditore from L. traditor, Fr. traditeur.

† In *harlequin* (Fr. arlequin (It. arlechino), as a corruption of Gm. erl-

of trans are many and interesting: as Eng. *trance* (Fr. transe, Sp. trance, It. transito, L. transitus), lit. the passage to another world; *trespass* (Fr. trépasser, It. trapassare = L. trans+pandere, passum), *traverse* (Fr. travers, L. transversus); *transept* (Fr. do. = L. trans+septum, an enclosure).

416. Trauen (Gm.), to trust (Ags. treovjan), *true* (Gm. treu, Ags. treóve, lit. that which can be trusted), *trust* and *entrust* (Ags. treovsjan and trўvsjan), *troth* and *betroth*.

417. Tres, tria, stem tri, three (Sk. trayas, three, stem tri: Gr. τρεῖς, Lith. trys), *three* (Gm. drei, Fr. trois), *triad* (Gr. τριάς, stem τριάδ), *trine*, *trio*, *thrice* and *trice* (double form), *thirty*, *treble* (for trible, for triple) and *triple* (L. triplus, Fr. triple), *trillion* (Fr. do. = L. tria+Fr. million from L. mille), *tertiary* (L. tertius, Sk. tritîya-s, Lith. treczas), *tier* and *tierce* (Fr. tiers, m. and tierce, fem., a third, from L. tertius), *trivial* (L. trivialis, from trivium = tres viae, where three ways met in the city of Rome: the open space being used for purposes of mirth: see via), *trinity* (L. tres+unitas). From tres comes L. tribus (perhaps representing, in *tribus* partibus, or, with morbus, acerbus, etc., exhibiting in its terminal syllable -bus the Sk. root bhu-, Gr. φυ-, and L. fu-: cf. the verbal tense-suffixes -bam and -bo in the imperf. and fut. tenses), one of the three ward-divisions of Rome. From L. tribus come Eng. *tribe*, *tribute* (the tax levied on a tribe), *tributary*, *attribute* (L. attribuere), *contribute*, *distribute* and *retribution* (cf., for form, with tribuo from tribus, statuo from status, and metuo from metus). *Trestle* may belong here (M. L. trestellus = perhaps to Dutch drie-stal, a seat with three legs).

418. Trudere, trusum, to push or drive off or away (Goth. thriutan: cf. also Sk. trid and tard, to push), *abstruse* (lit. pushing one away), *extrude*, *intrude*, *obtrude*, *protrude*.

419. Tubus, a tube, Eng. *tube* and *tubular*. *Trumpet* also is of the same origin [L. tuba, fem. form of tubus, It. tromba, a tube and a trumpet, Sp. trompa and Fr. trompe and trompette: cf. for form, Fr. trompe, a periwinkle, and

könig, we have the same relative vowel correspondence of *e* and *a*, in a vice versa way.

L. turbo(n)], *trumpet* and *trump* and *trombone* (Fr. trombone).

420. Tueri, tutus, to defend [cf. θεάομαι for θεFάομαι, for perhaps earlier form σταFάομαι, as seems to be indicated by the parallel Gm. form staunen, to behold eagerly or admiringly. Tueri would be thus for earlier form (s)tueri], *tuition*, *tutelage*, *tutorial*, *intuition* and *intuitive*.

421. Tumere, to swell [Sk. tu, 1st pers. pres. tâumi, I increase, Gr. τύλος, a knob or lump: cf. also Gr. τύμβος, a mound, Eng. *tomb* and L. tumulus; and L. and Eng. *tuber*, and *tubercle* (L. tuberculum); and *protuberant:* cf. also Ags. thûma, Gm. daum, Eng. *thumb*], *tumor* (L. do.), *tumid*, *contumacious* (L. contumax, haughty, lit. swelling), *contumely* (L. contumelia).

422. Tundere, tusum, to beat, or strike, for (s)tundere, as made probable by the correlate Teutonic forms (Goth. stautan, Gm. stossen). The Sk. paronym is tud. From L. tundere come *contusion* and *obtuse* (L. obtusus, blunted).

423. Turba, for prob. earlier (s)turba, uproar, disorder, from which turbare, to disturb [Sk. tvar, for prob. earlier stvar (as Gm. stürzen, to overthrow, and Gm. sturm, Eng. *storm*, seem to indicate), Gr. τύρβη and τυρβάζω and στυρβάζω, I overthrow], *turbid* (L. turbidus), *turbulent* (L. turbulentus), *disturb* (L. disturbare), *perturbation*.

Here belongs Eng. *trouble* (Fr. do. from L. turbula, dim. of L. turba, by metathesis). From L. turbare comes also, probably, Fr. trouver, "to find," (Old Fr. truver and trover, It. trovare). Cf. for form, Fr. preuve and prouver, from L. probare. In Neapolitan Italian struvare is in sense L. disturbare, says Diez; as is also controvar, L. conturbare. The idea of "finding" is in French that of *ransacking* things for the purpose—the process is brought to view rather than the result. From Fr. trouver come Eng. treasure-*trove* and *contrive* (Fr. controuver, to invent) and *retrieve*, lit. to find again (Fr. retrouver). Cf. for form, Eng. *reprieve* (Fr. reprouver, from L. re+probare), lit. to try again.

424. Turris, a tower (Gr. τύρσις; for the assimilation of

Gr. σ to *r*, in the L. form, cf. L. porrum, the leek, for earlier form, porsum with Gr. πράσον), *tower*, *turret*.

U.

425. Uber, a teat (Sk. ûdha-s and ûdhar, Gr. οὖθαρ, Gm. euter), *udder*. The various changes of the word ran thus from its first to its last form: udher, ufer, uber. See L. robur for similar style of formation, and also L. urbs; see also p. 198. From uber, the noun, comes the L. adj. uber, rich. Eng. *exuberant*.

426. Udus, wet, moist (from which come Eng. *exude* and *otter*—Swedish utter, Lith. udra, lit. the water animal). A nasalized derivative is L. unda, a wave, water, etc. (Sk. ud and und, to be wet, Gr. ὕδωρ, from which come Eng. *hydrant* and *hydraulic* and *dropsy*, Gr. ὕδρωψ—the initial radical syllable of the word being lost in English. Cf. also Sk. udam and udan, water, Lith. vandu, Goth. vato, Gm. wasser, Eng. *water* and *wet*. The forms Gr. ἄνυδρος, wanting water, and Sk. anudra-s, are remarkable certainly for their parallelism); *abound* (L. abundare, to overflow, Fr. abonder), and *abundance* (L. abundantia), *inundate*, *redound*, and *redundant* (L. redundare, Fr. redonder), *undulate* (L. undula, dimin. a little wave).

Cf. in connection with this class of words, Sk. sveda, L. sudor and sudare, Gm. schweisz, Eng. *sweat* and *sudorific*.

The Eng. word, to *sound* (as the ocean's depths) is probably referrible to unda, as coming from a compound form sub-unda (Sp. sondar and Fr. sonder: cf. for form, Fr. sombre, Eng. *sombre*, as coming from sub+umbra).

427. Ulna, an ell (Sk. ar-âla-s, Gr. ὠλένη, Goth. aleina, Fr. aune, Gm. elle), Eng. *ell* and *elbow* (Gm. ellenbogen).

428. Ultra, beyond (see Synopsis No. 256, Ollus). Beside *ultra*, *ulterior* and *ultimate*, Eng. *outrage* also belongs here (Fr. do. = outrer, to exceed, + Fr. rage: see L. rabere, Synopsis No. 316); and *outré* (Fr. do. = L. ultra, beyond).

429. Ululare, to howl, onomatopoetic (Sk. ulûka-s, an owl, and ululi-s, a howling, etc., Gr. ὀλολύζω. Cf. also ὑλάω and

ὑλακτέω), *owl* (L. ulula, Gm. eule), *howl* (Sp. aullar, Gm. heulen, Fr. hurler).

430. Umbra, shade, shadow (Sk. abhra-m, cloud or cloudiness), *umbrage*, *umbrageous*, *umbrella*, *adumbrate*, *penumbra*, and *sombre* (Fr. do. :—prob. for orig. form so-ombrare = L. sub+umbra).

431. Ὕμνος, a song [Sk. sumna-s (see page 185), Aufrecht regards it as for ὕφμνος, from ὑφάω, I weave, and Sk. vabh (Gm. weben, Eng. *weave;* and Gm. weib, Eng. *wife*). From ὑφάω comes at any rate ὑμήν, a membrane, Eng. *hymen*, and Ὑμην, *Hymen*, the god of marriages, Eng. *hymeneal*. The etymological idea of ὕμνος is in Aufrecht's view that of the concatenation of its parts]. From ὕμνος come *hymn* and *anthem* (= ἀντί+ὑμνός), originally a song in alternate parts. *Psalm* (Gr. ψάλμα, a tune played on a stringed instrument, from ψάλλω, I twang with the fingers), is properly a *lyric*, which, cf. for sense, from λύρα, a lyre.

432. Unguere, unctum, to anoint (Sk. anj, to anoint), *unguent* and *unguentum* (L. do.), *unctuous*, *anoint*, and *ointment* (Fr. oindre, from L. unguere).

433. Unus, one [Gr. οἰνός, Old L. oinus, cf. for form, L. foedus, for orig. foidus, from root fid ; also Gr. εἷς for ἑνς, stem ἑν, Goth. ains, Eng. *an*, Gm. ein, and, abbreviated, *a*], *one* (Fr. on, which in some uses represents L. unus and in others is a contracted form of Fr. homme, L. homo, in which case it has the article before it, as, l'on, meaning man), *once* and *nonce* (= now once), *unit* (L. unitas), *union* (L. unio), *unique* (Fr. do., L unicus), *uniform* (L. uniformis), *universe* (L. universus, lit. turned or combined into one), *unanimous* (L. unanimis = unus+animus), *disunion* and *reunion ; unite* (L. unire) ; *onion* (L. unio, Fr. oignon ; the onion being a vegetable "e pluribus unum.")

Here too belong *only* (for onely), *alone* (Gm. allein = all +ein, or, all one. We ourselves in using the word *alone* commonly say *all alone*), *lone* (a cont. adj. form in our language of alone, which is adverbial. Allein is used indifferently in German as either an adjective or an adverb), *lonely*, *lonesome ; atone* and *atonement* (= at one, etc.). Here probably

belongs L. communis for commoinus (= con+oinos, or, unus: cf. L. uti, for orig. oitier, etc. Cf. also Gm. gemein, common, as being connected with Gm. eins, one, Goth. gamains). From L. communis come *common*, *commonwealth* (a hybrid), *community*, *communion*, *communicate* and *excommunicate*.

434. Urbs, a city [very different etymologies have been proposed for this word: by Curtius, as being perhaps connected with curvare, like ubi for (c)ubi, in allusion to its having its circumference walled around; by Weber, as representing Sk. ardha-s, a district, which the author prefers to the others—the changes being, in such a case, these in the stem-form, urdhi, urfi, urbi, see robur and uber; by Meyer, as for orbis, a circle], *urbane* (cf. for sense, *civility*, from civis, a citizen), and *suburbs* (+L. sub, under, or close to, a city).

435. Uti, usus (for regular orig. form, ut-tus), to use, Old L. oitier, and afterwards oetier, ûtier and uti: cf. the changes in L. ludus: loidus, loedus, lûdus; *utility*, *utilize*, *utensil*, *use*, *useful*, *usual*, *usury* (L. usura, for orig. uttura, like sepultura from sepultus, part. of sepelio), *abuse* (L. abuti), *usurp* (L. usurpare = usui+rapere, to seize for use), *tool* (L. utilis, Fr. outil).

V.

436. Vadere, for (g)vadere, to go, to move [cf. Sk. gâ, to go, and βαδίζω, and also (γ)βαίνω and L. (g)venio: the changes from ga to βα and va having been as follows, ga, gva, βα and va], *evade*, *evasion*, *invade* and *invasion*, *inveigh* (L. invadere, Fr. envahir: for Eng. *invective*, which is only apparently from inveigh, see L. vehere), *wade* (Gm. waten), *vamose*, vulg. from Sp. vamos, lit. come! go!)

437. Vagari, to wander about (connected with L. vehere, to bear: cf. L. vagus and Sk. vâha-s), *vague* (Fr. do.: cf. also Fr. noun vague, a wave, viewed as always moving and verb vaguer, to wander), *vagary*, *vagrant*, *vagabond*, *extravagant* (+L. extra).

438. Valere, to be strong or capable, to be worth, etc. (Sk. bala-m, strength, and balishta-s, most vigorous), *valid*, *invalid*, and *invalidate*, *valor* (L. do), *valiant* (Fr. vaillant),

convalescent (L. convalescere); *avail*, *prevail* and *prevalent* (L. praevalere).

With Gm. walten, to be strong, and gewalt, might, both of same ultimate radication, are connected Eng. *weal*, *wealth*, and *commonwealth*, *well* (cf. Gm. wohl), and *welfare*. Here belong also *wild* (Gm. wild, lit. strong), and *wood* (Gm. wald), viewed as being wild: cf. savage (L. silvaticus, Fr. sauvage), from L. silva, a wood.

439. Vallus, a stake or pale, a palisade, and vallum, a rampart, Eng. *wall* and *circumvallate*. L. vallis may be connected with this, as being walled about with hills; or it may be of another radication and connected with Gr. ἕλος, low marshy ground, with which cf. also Elis (Gr. Ἦλις, lit. the low land). From L. vallis come *vale*, *valley* and *avalanche* (Fr. do. from Fr. avaler = L. ad vallem).

440. Vanus, empty, vacant (connected, doubtless, as held by Leo Meyer, with the Old Indian çûnyâ, empty, from the form çvânyâ, and so for (c)vanus, with which he compares also Gr. κενεός for κ*Fενεός*.* Ebel, however, regards it, as does Schleicher with him, as for va(c)nus, from vacare. Cf. Gm. wahn, incomplete, bad, Eng. *wane* and *want*), *vain* (Fr. do.), *vanish* (L. vanescere), *evanescent* (L. do.), and *vaunt* (It. vantare from M. L. vanitare, Fr. vanter).

441. Vapor, steam, vapor, heat [for orig. (c)vapor, probably, as Curtius suggests: cf. Sk. kapi, incense, Gr. καπύω, I breathe out, and καπνός, smoke, vapor, and Lith. kvapas, breath], *vapor*, *evaporate*, *vapid* (L. vapidus).

442. Varius, diverse, different (varus, bent, etc., is doubtless of same origin from which *varicose*, L. varicus, and praevaricari, lit. to go shuffling along, Eng. *prevaricate*], *vary*, *variegate* (It. varieggiare), and *varioloid* (M. L. variola, Sp. viruela, Fr. vérole).

443. Vehere, vectum, to bear, carry or convey [Sk. vah, for vagh: cf. also vâha-s and vâha-nam, a horse, a chariot, Gr. ὀχέομαι for *Fοχέομαι*, I ride, I travel, and ὄχος, a wagon. Cf. ὄχλος, the people or rabble, with which compare Eng. *gang* and *go*, Gm. gehen, ging, gegangen. Cf. also Goth. gavigan,

* Zeitschrift für Sprachforschung, Vol. VIII. p. 60.

to totter or reel, and Gm. bewegen and wiegen, to move hither and thither. Here belong also Gm. weg and Eng. *way*, with which L. via is also correlated], *vehicle* (L. vehiculum: correlate with L. vehere and vehiculum is Gm. wagen, Sk. vâha-s, a horse, and vâhanam, a wagon, Eng. *wagon* and *wain*), *vehement* (L. vehemens (+L. mens, the mind); *convey* (L. convehere), *invective* (M. L. invectiva from L. vectare, freq. of vehere, Fr. invective), *covetous* (Fr. convoiteux, from verb convoiter, L. convectare, lit. to bring together in abundance).

From vehere comes L. vexare, freq. form, to shake or agitate, lit. to bear about much (cf. for sense Eng. *agitate*, L. agitare from agere), Eng. *vex*.

L. velum (as if for vehulum), which some would place here (from which Eng. *veil*, *unveil* and *reveal*, lit. to draw the veil back), the author prefers to place, with Corssen (Krit. Beiträge, etc., p. 60) in connection with Sk. val, to be covered or clothed, and older cognate form, var, to cover:—velum meaning a covering originally, etc., but secondarily, a sail.

With L. vehere is connected L. via, a way,* (for veha), from which are *viaduct* (+L. ducere), *deviate* and *devious; pervious* and *impervious; previous; trivial* (L. trivium=tres viae: see tres). Here belong also L. dubius (= duae viae: cf. for sense, Gm. zweifel, doubt, = zwei, two,+fallen, to fall or happen), and its derivatives *dubious*, *doubt* and *indubitable;* and also *convoy* (M. L. conviare, Fr. convoyer), and *envoy* (Fr. envoi from L. inviare). The word *voyage* is derived from L. via (Fr. voyage, It. viaggio, Sp. viage, from L. viaticum, travelling money).

444. Velle, to wish (Sk. var, Goth. val, to choose), infin. of volo, for orig. volere [cf. Gr. *βούλομαι*, Gm. wollen, Eng. *will* and *would*. Here cf. also *ἔλπω* and *ἐλπίζω*, for *Fέλπω*, etc., I hope. Leo Meyer, however, I. 367, regards *ἔλπω* and L. voluptas as coming from a separate early root, valp, by themselves], *volition*, *voluntary*, *volunteer*, *voluptuous* (L. voluptas),

* A frequent misuse of the word *way* is worth noticing here, for correction. It is this: getting *under way*, instead of under *weigh*. The figure is of a maritime origin.

and *voluptuary*. From velle comes L. vel, or, (lit. choose! imper.), and the abbreviated conjunction ve, as in sive, and cont. seu, lit. if you wish (si velis). Here belong too L. quivis, quamvis, ubivis.

445. Venerari, to reverence or worship (Sk. van, to love), *venerate* and *venerable*. Here belong L. *Venus*, goddess of love, from which Eng. *venereal:* L. venustus, agreeable, and L. venia, pardon, Eng. *venial*.

446. Vellere, vulsum, to pluck, or tear off or out [Sk. hvar, which in its causative form means to injure (see Corssen's Krit. Beiträge, p. 325): cf. Gm. wal-, as in *wal*halla, lit. a field of battle covered with corpses. L. vellere is prob. for earlier velnere, by assimilation, as indicated by L. vulnus, a wound, from which Eng. *vulnerable*, and with which cf. also Gm. wunde, Eng. *wound*]. From L. vellere come *convulsion* and *revulsion*.

447. Vellus, wool, fleece, pelt [Sk. ûṛṇa, wool, Lith. vilna, Goth. vulla, Gm. wolle, Eng. *wool* (cf. also Gm. baum*wolle*, cotton, lit. tree-wool): cf. also, Gr. ἔριον, wool, for *Fέριον*. Here too belongs L. villus, shaggy hair, Eng. *villous*, and *velvet*. With L. vellus cf. Gm. vliess, Eng. *fleece*. These diverse English words, of like sense, are of one origin.

448. Venire, ventum, for (g)venire, to come or go [Sk. gâ, for prob. earlier gva, Gr. βα, βαίνω, for (γ)βαίνω, for (γ)βαγjω; in both of which forms the orig. pure stem is found nasalized. Cf. Sk. gam, to come, and Goth. quiman, Gm. kommen, Ags. cuman, Eng. *come* and wel*come*, in*come*, etc. Cf. also Gm. gehen, gang, gegangen, and Eng. *go*, *gang*, *gangway*, *gate* and *gait*. Cf. also L. betere, anteclassical, to go, and its derivative L. arbiter (for adbiter), Eng. *arbiter*, *arbitration* and *arbitrary*], *advent*, *adventitious*, *adventure* (M. L. adventura, a noun), *venture* (cf. for abbreviation of form Eng. *lone* from alone), *venturesome;* and the following compounds, *avenue* (Fr. do. from verb avenir, from L. advenire), *convene*, *convention*, *conventicle*, *convent* (L. conventus), *convenient* (part. conveniens of L. convenire), and *inconvenient; covenant* (part. convenant of Fr. verb convenir from L. convenire, lit. coming together, i. e. in terms), *event*, *eventful* and *eventuate*,

invent (L. invenire, lit. to come on or upon, to find), *intervene*, *prevent*, *supervene*, *subvent*, *souvenir* (Fr. do., L. subvenire : cf. for form, Fr. souvent from L. subinde), and *revenue* (Fr. do. from Fr. revenir, lit. to return). Some of the derived Eng. verbs belonging here are formed on the base of the verb-stem itself, as in *intervene*, and some on that of the supine-stem, as *invent*. L. contio (as it should be written, and not concio), an assembly, for co-ventio, belongs here. Would any one believe in advance, that by any philological tortuosity, such words as go, gate, gait, come, went, evade and advent, could be shown to be, in form as in sense, of one and the same origin! See vadere.

449. Venter, the belly, for prob. earlier (g)venter [Gr. γαστήρ for prob. γ*Fαστηρ*, Sk. jahara-s, Goth. quithus. These various forms combined indicate that the orig. root of them all was gva, which in L. venter is nasalized, and with the loss of the initial *g*], *ventricle*, *ventriloquize* (+L. loqui).

450. Ventus, wind (Sk. vâ, to breathe; and vâta-s and vayu-s, wind, Goth. vaja and vinds, wind, Lith. vejas, the wind), *vent*, *ventilate*, *wind* (L. ventus, Gm. wind), *window* (cf. Sp. ventana).

451. Verbum, a word (Gr. ἐρέω, I say, for earlier *Fειρέω*, for orig. *Fέρjω* : (cf. ῥήτωρ—for orig. *Fρήτωρ*, Aeol. βρήτωρ—Eng. *rhetoric*, Gr. ῥητορική, sc. τεχνή, and *rhetorician*) ; Old Prussian wirds, Lith. vardas, Goth. vaurd, Gm. wort, Eng. *word;* and *answer*, Gm. antwort = Gr. ἀντί+Gm. wort, lit. the backword], *verb*, *verbal*, *verbose*, *verbiage*, *proverb*.

452. Vereri, to regard reverently [Gr. ὁράω for orig. *Fοράω*, I see or regard. Cf. οὖρος, a watcher, and φρουρός, for προ-ορός, a watcher ; and ὥρα, protection. Goth. vars and visan, to be careful, are prob. correlate forms, Gm. gewähr, Eng. *wary* and *aware ;* and also Gm. warten, and Eng. *ward*, *award* and *reward*, and also *towards*, etc., and also *wait*, Gm. warten]. Through M. L. gardare and guardare as paronyms of Gm. warten, come Eng. *guard* of same etymological sense as *ward* (Gm. warten), and *wardrobe* (Fr. garde-robe), and also *guarantee* (Fr. guarantir), and *warrant ;* as well as *garrison* (Fr. garnison).

From L. vereri comes *revere*. The Gm. fürchten, to fear, seems also to be allied to L. vereri, from which come Eng. *fear* and, by metathesis, *fright*.

453. Vermis, a worm, for (k)vermis (Sk. krimi-s, for karmi-s, for kvarmis, Gr. ἕλμινς for *Fέλμινς*, a tape-worm, and Goth. vaurms), *worm* (Gm. wurm), *vermicelli* (because shaped like little worms), *vermicular*, *vermifuge* (+L. fugare, to dispel), and *vermilion* (It. vermiglia, Sp. bermejo, from M. L. vermiculus, a little worm, from which the scarlet color was formerly obtained).

454. Vertere, versum, to turn (Sk. vart and vrit), *vertigo* (L. do.), *vertebra* (L. do.), *vertex* and *vortex* (L. do.) and *vertical; verse* (lit. a turn, and so in Latin a single line; as, at its close, one turns to read or write another), *version*, *versed*, *versatile;* and the following compounds, *advert* and *animadvert* (L. do. = animum ad vertere), *adverse*, *adversary; convert*, *converse*, and *conversation* (L. conversare, lit. to turn much to: cf. for sense, Eng. *intercourse*, lit. running between), *divert* and *diversion* (lit. turning apart or aside from), *diverse* and (cont.) *divers*, *divorce* (L. divortium), *invert*, *pervert* and *perverse*, *revert*, *reverse*, *subvert*, *transverse* and *traverse* (L. transversus, Fr. travers: for correspondence of forms, cf. Eng. spouse and sponsor from L. sponsus, Fr. époux). Here too belong Eng. *prose* (L. prosa, for prorsa, for pro-versa: cf. for form, L. rursus = re+versus, and sursum = sub+versum), and *advertise* (Fr. avertir from L. advertere and Fr. avertissement), lit. to turn attention towards (i. e. of others).

455. Verus, true (cf. Gm. wahr), *verity*, *veracious* (L. verax), *verisimilitude* (+ L. similis), *very* (cf. Fr. vrai, true), lit. truly; *verify; aver* (Fr. averer, M. L. averare), *veritable*.

456. Vespera, the evening [prob. from Sk. vas, to cover or veil: cf. Sk. vasati-s, night, Gr. ἑσπέρα, Fr. ouest, Gm. west: cf. Lith. vakara-s, evening], *vespers*, *west*.

457. Vestis, a garment [Sk. vas, to clothe one's self, and vasman, a garment, Gr. ἕννυμι for ἔσνυμι, for orig. *Fέσνυμι*, I clothe myself, and ἑσθής, clothing, and Goth. ga-vastjan, and vasti, a garment], *vest*, *divest*, *invest* (to besiege), and *investment* (pecuniary). Here too belongs *travesty*, to disguise, or

burlesque an author (Fr. travestir = L. trans+vestire, lit. to make a change of clothing).

458. Vetus, veteris, old, and vetustus (Vedic vatsa-s and vatsara-s, a year, Gr. ἔτος, a year, for orig. *Fετος*), *veteran*, *inveterate* (L. inveterascere).

459. Vicis, change (Sk. viç, to separate, Gr. εἴκειν for *Fείκειν*), *vicissitude*, *vicarious* (L. vicarius), and *vicar* (Fr. vicaire).

460. Vicus, a hamlet, a street [Sk. vêça-s, a house, Gr. οἶκος for *Foῖκος*, Goth. veihs: cf. for correspondence of form L. vinum and Gr. οἶνος], *villa* (L. do. dim. for vicilla), *village* (Fr. do., It. villaggio), *villain* (It. villano, a villager, clown, scamp: cf. for sense, *provincial*, as meaning rude, and *pagan* L. paganus, from which also Fr. paysan, Eng. *peasant*—meaning lit. one living in a district), *vicinage*, *vicinity* (L. vicinus, cf. for form, peregrinus from per+ager), *-ville* (Fr. do.), *-wick* and *-wich* (as Brunswick, or Brownsville, and Greenwich, or Greenville).

461. Videre, visum, to see [Sk. vid, to see; pres. tense vêdmi, perf. vêda,—cf. Veda, the Indian scriptures—Gr. εἰδέω for *Fειδέω*, εἴδομαι and οἶδα for *Foῖδα* (cf. also, as derivatives of εἰδέω, εἴδωλον, an image, Eng. *idol*, εἴδυλλιον, a little picture, Eng. *idyl*, ἰδέα, Eng. *idea*, and ἱστορία, Eng. *history*, stem ἱστορ, with which cf. dual form ἵστον of οἶδα): Goth. vait, Gm. wissen, Eng. *wise*, *wit*, *wisdom*, *unwittingly*, *witness*, *viz*, imper. of wissen, lit. know thou], *visual*, *visage* (cf. for sense, Eng. *aspect*), *evident*, *envy* (Fr. envie, desire, i. e. looking at or on a thing with desire, L. invidia, looking against, as also in English). For change of the initial radical vowel cf. Eng. *entire*, Fr. entier with its L. root integer.

Here belong also *provide*, *proviso*, *provision* and *improvise* (Fr. improviser), as likewise *provident* (L. providens) and *prudent* (L. prudens, cont. from providens), *jurisprudence* (+L. jus), and *proud* (Fr. prud), and *prudish* (Fr. prude); *revise*, *supervise*, *wise* (as in *likewise* and *otherwise*, Gm. weise, It. guisa, Fr. guise, Eng. *guise*); *visit* (L. visere, a desid. form of videre for vidsere; and L. visitare, freq. to go to see much); *vidette*, *view* (Fr. voir, from L. videre, past part. vu), *interview*

(lit. a mutual seeing), *review* (Fr. revoir, etc.), *invoice* (lit. the in-see; or, a visible account of goods, Fr. envoi: cf. for form L. and Eng. *index*, lit. the in-say); *purvey* (Fr. pourvoir, from L. providere, It. provedere, Sp. proveer. From L. providere comes Eng. *provender* (L. providenda, n. pl. fut. pass. part., Fr. provende, Gm. pfründe).

From L. visere come *advice* and *advise* (Fr. avis and aviser, It. avviso, and verb avvisare, to look at, aim at, advise). See vitrum (as a prob. derivative of videre).

462. Vigere, to be lively, to flourish (Sk. ugra-s, mighty, and oja-s, strength, Gr. ὑγιής, sound, lively, Lit. ugis, growth), *vigor*, *invigorate*. Cf. L. vegere, to quicken, of same radication, from which Eng. *v egetate* and *vegetable*.

463. Vigilare, to watch [ἐγείρω, I awake, the ἐ being prob. prosthetic, as Sk. jâ-garmi would seem to indicate. Thus vigilare would be for (g)vigilare: cf. vivere for (g)vi(g)vere: cf. also Goth. vakan and Gm. wachen, to *wake*, to *watch*, and Gm. wacker, watchful, brave], *vigils*, *vigilant*, *surveillance*, and *survey* (Fr. surveiller), and *reveille* (Fr. do.).

464. Villus, shag (cf. L. vellus, fleece, of same source, Gr. οὖλος, adj. crisp and thick, as wool, Gm. wolle, Eng. *wool*. Cf. Gr. ἔριον, wool, Sk. ûrṇa, wool, and urâ, a sheep), Eng. *villous* and *velvet* (Fr. velours), in reference to its nap.

465. Vincere, victum, to overcome, to defeat [Ebel connects it with Gr. εἴκω (for supposed *Fείκω*), I yield, making it a causative form of that verb, and also with Sk. viç, to separate. To this Curtius and Corssen well object, as being, although phonetically natural enough, yet etymologically incredible, especially in view of the opposite sense of pervicax, "stubborn," which yet is evidently of the same radication with vincere, victum. Corssen supposes an Old L. adj. vicus to have existed, as in the name Vica Pota, of an Old Roman goddess of victory; from which vicere (as in pervicax), and afterwards vincere, as nasalized form of it, originated, like L. parcere from parcus], *convince* and *convict*, *evince* and *eviction*, *victim* (L. victima), *victory* (L. victoria), *province* and *provincial* (L. provincia, lit. a region in the distance conquered), *vanquish* (Fr. vanquir). With L. vincere the L.

noun victima is plainly connected, Eng. *victim*. The verb vincire, to bind, is prob. also a nasalized form of the same root, like L. fingo of figo.

466. Vinum, wine (Gr. οἶνος for orig. *Foῖνος*, Sk. vena-s, beloved, from ven, to love: cf. for form, οἶκος and L. vicus. But for the Gr. paronym οἶνος it would be easy to think with Curtius and Christ that L. vinum is a contraction from vitinum, from vitis, a vine, which they refer to Sk. vêni-s, braided hair, in reference to its many clasping tendrils), *vinous*, *wine* (Gm. wein), *vintner* (Gm. winzer, L. vinitor), *vinegar* (Fr. vinaigre = L. vinum+acre, or sour wine).

467. Vir, a man, *virile*, *virago*. Here too belongs prob. L. curia (= coviria, or con+vir: cf. for form L. cura, Archaic coïra, for orig. covira from cavere, which see).

468. Virus, poison (Sk. visha-s, poison, Gr. ἰός for *Fιός* for *Fισός*), *virus*, *virulent*.

469. Vitare, to avoid, for vicitare (Sk. viç, to separate, Gr. εἴκω for *Feίκω*, I yield): cf. for form, L. invitus, unwilling, for invicitus (Sk. vaç, to wish or desire, Gr. ἀέκητι for ἀ*Fέκητι*). From vitare come *inevitable*, *avoid* (Fr. éviter, and also vider and vuider), *void* (Fr. vide). Cf. with these words Gm. weit Eng. *wide*.

L. vitium (Eng. *vice* and *vitiate*) is prob. of the same ultimate radication, having in it the idea of self-separation from the average standards of human conduct or feeling (cf., for style of sense, Gr. ἰδιώτης, Eng. *idiot*, from ἴδιος, separate, lit. a peculiar person).

470. Vitrum, glass (Bopp regards it, and with justice, it would seem, as connected with L. videre, to see: cf. L. speculum, for sense, from L. specere), *vitreous*, *vitriol* (It. vitriuolo, Sp. vitriolo), and *varnish* (Fr. vernir from L. vitrinire, to glaze, It. verniciare, Sp. barnizar). From Fr. vernir, to glaze, comes also Eng. *veneer*.

471. Vitulus, a calf [Sk. vatsa-s, Gr. ἰταλός for *Fιταλός*, from which comes L. Italia, Italy, lit. the land of fine cattle, Oscan Viteliu]: *veal* (L. vitellus, dim. Fr. veau) and *vellum* (Fr. velin: cf. Fr. vêler, to calve). Here also Eng. *viol* and *violin* seem to belong (It. viola and violino)—referring to

the merriment and dancing that accompany the viol, like L. vitulari, to be joyful or jump up and down, like a calf. Cf., for sense, Eng. *caper* from L. caper, a goat, and *gambol* from L. gamba, the leg).

472. Vivere, for (g)vi(g)vere, perf. vixi, for (g)vi(g)si, victum, to live [Sk. jîv, to live, and jiva-s, living; with which cf. Gr. *βίος* (Eng. *amphibious*, Gr. *ἀμφίβιος*), Goth. gvius, Lith. gyvas: cf. stem vig for (g)vig in vivere, for (g)vi(g)vere with Gm. *quick* and Eng. do.]. From L. vivere come *vivacious*, *vivid* (L. vividus), *vital* (L. vita), *victuals* (L. victus, food), viewed as the sustenance of life; *viands* (Fr. viande, It. vivanda, Gm. proviant from provianda), *convivial* (lit. living together or social), *revive* and *revival*, *survive* (= L. super+ vivere). With Sk. jîv is connected also Gr. *δίαιτα*, life, mode of life, Eng. *diet*. The conjunction of words thus brought together by true phonetic analyses is singular and interesting: *quick*, *vivid*, *victuals*, *amphibious* and *diet*. Could any style of etymological guessing seem respectable, that was wild enough to enucleate such words in combination from a common original source!

473. Volare, to fly (Meyer thinks it to be for (g)volare, and connected with Sk. gal, to fall down, to flow, for prob. earlier form (g)val. Corssen refers to Sk. val, to go, to move, with much more probability), *volatile*, *volley* (Fr. volée, lit. a *flight*), Gm. vogel, a bird, and Gm. fliegen are probably correlated with each other in origin, as they are in sense. They may also be connected radically with L. volare. From Gm. fliege comes Eng. *fly* (cf. Gm. flügel, wings), so called from its continual habit of flying; as the *flea* (Gm. floh), gets its name from the quickness with which it escapes from one's hand. Cf. for form, Eng. *caper*, to frolic, from L. caper, a goat. With Gm. vogel, a bird, is connected Eng. *fowl*.

With L. volare and Sk. val is connected L. velox, swift, Eng. *velocity* (cf. for correspondence of vowel variations with Sk. val and L. velox, also Sk. sad, to sit, and L. sedere or Sk. ad, to eat, and L. edere).

474. Volvere, volutum, to roll [Gr. *εἴλω* for *Fείλω*, and *ἑλύω* for *Fελύω*, I roll or twist up; and *εἰλύω*, I wrap up: cf.

ἀλέω, I grind, and also ἕλιξ, a coil, and ἑλίσσω, for orig. *Fε-λικιω*, I twist, and Lith. velke, a string. Cf. also Goth. volvjan, directly with L. volvere], *volume* (L. volumen, at first books were rolled up as scrolls), *volute* (L. volutus); *convolvulus* and *devolve*, *involve* and *involution*, *revolve*, *revolver* and *revolution*; *revolt* (Fr. revolter = L. re and freq. L. voltare), *vault* (Fr. voûte from L. volutus). Of the same ultimate radication are Eng. *walk* and *waltz* [Gm. walgen and wälzen, Lith. velti, to walk, and voloti, to waltz, are from the same ultimate root. The Gothic valvjan, to roll on or along, and Old High German wellan, to dance, are the more primary forms of these words].

475. Vorare, for (g)vorare, to devour [Sk. gar, to devour, and gara-s, voracious, Gr. *βιβρώσκω*, I devour, stem *βρο* and *βορ*: cf. *βορά*, pasture, *βορός*, voracious, and *βρῶμα*, food], *voracious*, *devour* (L. devorare, Fr. devorer).

476. Vovere, votum, to vote, devote, etc., *vote*, *vow* (Fr. vouer, a verb), *devote*, *devotee*, *devotion*, *devout* (Fr. dévot).

Votare is a freq. form of vovere (for votare). Cf. for change of form L. vester, from vos, for voster. Hence comes Eng. *veto*, lit. I forbid.

477. Vox, voice [Sk. vach, to say, vâcha-s, a word, and vâch, the voice, Gr. εἶπον for ἔ-ειπον for *ἐFέFεπον* for earlier a-vavacham, Sk. avôcham:—with the stem ἐπ for *Fεπ* of εἶπον cf. ὄψ, the voice, for *Fοψ*; and also ὄσσα, rumor, for ὄκια for *Fόκια*, Sk. vakyam], *voice*, *vocal*, *vowel* (L. vocalis, Fr. voyelle), *vocation*; and the following compounds, *advocate*, *avocation*, *convoke*, *invoke*, *provoke* (L. provocare, lit. to summon forth or challenge, as in boxing or fighting), *revoke* and *irrevocable*; *vociferate* (+L. ferre: the change of conjugation to the 1st L. form is quite common in compounds), *avow* (Fr. avouer, M. L. avoare, L. advocare), *vouch* and *avouch* (M. L. advoatio from L. advocatio, a recognition or acknowledgment), *voucher* and *vouchsafe*.

Here place also L. invitare (for invicitare for invocitare), Eng. *invite*: cf. for form, L. convicium and conviciare.

478. Vulgus, the common people (Gr. ὄχλος, Aeol. ὄλχος, Cretan πόλχος, Sk. varha-s), *vulgar*, *Vulgate* (lit. made common

or public), *divulge*, *promulgate* (L. promulgare from pro+ vulgus, for provulgare), *folks* (Gm. volk). Cf. also Gm. folgen, Eng. *follow*, with L. vulgus and Gm. volk. The word *gang* from Gm. gehen is like it for sense, relatively, although the order of relation is inverted.

W.

479. Weben, wob, gewoben (German), to weave, to entwine (Sk. vap, to weave: cf. also Sk. vip, to throw, and vêp, to tremble, as connected with the motions of the shuttle in weaving), *weave*, *woof*, *wife* (Gm. weib, from weben, to weave, i. e. unite in one heart-life: cf. for form Eng. *live* and *life* with Gm. leben, to live); *woman* (= womb-man, from Gm. wamme or wampe, from weben, to weave, meaning lit. the paunch or belly, from its form as a fleshly sack: cf. Gm. wamms, a waistcoat). See ὑμνος in Synopsis No. 431.

480. Weiss (German), white (Sk. çvêta), *white*,* *whit* (cf. for sense, Fr. *point blanc*, lit. a white point), *whittle* (dim. lit. to make little *white* places or cuttings), cf. for form *scribble* from L. scribere; *whitlow*, a felon (both "*white*" and "low" down, being an inflammation of the periosteum).

Wheat (Gm. weizen) seems to be of this same radication, and to get its name from the white color of its meal.

481. Winnen (and gewinnen), won, gewonnen (Gm.), to gain (Sk. van, to desire, to obtain), *win*; and *fun* (Gm. wonne, delight).

The foregoing synopsis can be used, not only for private etymological research; but also for recitation in the class-room, with supreme reference to English etymology, as such, if one so prefers; or, with the more specific aim, also, of

* It is a curious instance of the fact that "extremes often meet" in this world, that "black" and "white" are words of fundamentally similar sense: *black* being of the same origin with *blank*, *bleak*, and *bleach*, and referring in itself to want of color. See blanchus in Synopsis No. 35.

mastering Latin or Greek etymology, singly or combined. The range of research or requisition can be at once narrowed or widened, with easy adaptation to the contracted or expanded attainments of either pupil or teacher. The requirement of the thorough conquest of three or four of the roots here furnished, with their derivatives, in connection with any classical author in the collegiate or higher academic course of linguistic study, would result, in a few months' time, in a large accumulation, by any zealous pupil, of the most interesting and useful etymologies. The treatise on English etymology, with its accompanying Synopsis, can be used first, to advantage, with younger pupils, as a mass of *synthetic* facts and results; and the *analytic* processes of the previous treatise upon phonology be reserved for subsequent mastery.

ETYMOLOGICAL INDEXES.

Multiplied references to the same word, many of which might have been added to the Greek and Latin Indexes, have been withheld, and only the leading one given, in each case. Those marked with an asterisk * are all to be found in Volume First. In the English Index, subordinate adjective and nominal derivatives have been left to the ready suggestiveness of the reader's own mind: as, in the Synopsis itself, compound Latin originals, of corresponding English derivatives, have been, for a similar reason, seldom quoted.

GREEK ETYMOLOGICAL INDEX.

A.

ἀγάλλω, 402
ἅγιος, 469
ἀγκύλος, 385
ἄγκυρα, 385
ἀγλαός, 402
ἀγρέω, 425
ἀγρός, 382
ἄγχος, 385
ἄγχω, 384
ἄγω, 382
ἀέκητι, 508
ἄζω, 193
αἰεί, 382
αἵρεσις, 425
αἱρέω, 425
αἰών, 382
ἀκίς, 381
ἀλδαίνω, 384
ἀλέω, 510
ἀληθής, 431
ἀλκή, 386
ἅλλομαι, 469
ἄλλος, 383
ἅλς, 469
ἅμα, 476
ἀμείβω, 444
ἀμείνων, 444
ἀμέργω, 439
ἀμεύω, 444
ἀμνηστία, 443
ἀμφίβιος, 509
ἀνάθημα, 492
ἀνδάνω, 486
ἄνεμος, 387
ἀντί, 387
ἄνυδρος, 498
ἀξίνη, 387
ἄξων, 52 *
ἅπαξ, 472
ἅπαστος, 453
Ἀπία, 385
ἀπό, 24
ἀπογέμω, 412
ἀποθήκη, 492
ἀργύριον, 52 *
ἀρετή, 386
ἄρθρον, 386
ἀριθμός, 386
ἀρκέω, 386
ἄρκτος, 251
ἁρμονία, 386
ἁρμός, 386
ἄροτρον, 52 *
ἀρόω, 52 *
ἁρπάζω, 465
ἀρτύω, 386
ἅρω, 386
ἀστήρ, 387
ἄστυ, 177
ἄτομος, 489
ἄτρακτος, 494
αὐξάνω, 387
αὖρα, 176
ἄχος, 384

B.

βαδίζω, 500
βαίνω, 503
βαλανεῖον, 138 *
βαλλίζω, 388
βάλλω, 388
βάρβαρος, 155
βᾶρις, 389
βάρος, 389
βαρύς, 155
βίβημι, 203
βιβρώσκω, 509
βιός (a bow), 156
βίος (life), 509
βόλος, 389
βόμβος, 391
βορά, 509
βοῦς, 391
βοῦτις, 392
βούτυρον, 391
βραχύς, 392
βρέχω, 464
βρῶμα, 509

Γ.

γαίω, 421
γαλρός, 402
γαμβρός, 422
γαμέω, 87
γανάω, 395
γάνειον, 157
γάνυμαι, 421
γάργαρα, 424
γαστήρ, 504
γαῦρος, 423
γείνομαι, 445
γείτων, 157
γεννάω, 421
γένος, 421
γένυς, 157

γέρων, 157
γεύω, 187
γεωργός, 412
γῆ, 157
γιγνώσκω, 446
γλάφω, 423
γλύφω, 423
γνάμπτω, 420
γνωρίζω, 446
γόνυ, 157
γράστις, 423
γράφω, 423
γράω, 423
γριπίζω, 424
γρύτη, 132
γυνή, 422

Δ.

δαήρ, 229
δαίμων, 409
δαίω, 181
δάκνω, 408
δάκτυλος, 409
δαμάω, 410
δείκνυμι, 408
δέκα, 407
δεξιός, 92
δέσποινα, 459
δεσπότης, 459
δῆλος, 181
Δημήτηρ, 158
διά, 411
διάβολος, 389
δίαιτα, 157
διδάσκω, 409
δίδωμι, 407
δίκαιος, 409
διοίκησις, 448
Διός, 408
δίς, 409
δμώς, 410
δοκέω, 409
δολιχός, 435
δόξα, 409
δόσις, 407
δοτήρ, 407
δύη, 166
δύπτω, 411
δυς-, 166
δυο, 426

E.

ἐγείρω, 477
ἐγκώμιον, 430
ἐγώ, 217 *
ἔδαφος, 477
ἕδος, 472
ἕζομαι, 472
ἔθος, 487
ἔθω, 178
εἰδέω, 506
εἰδύλλιον, 506
εἴδωλον, 506
εἶκος, 381
εἴκοσι, 178
εἴκω, 508
εἰμί, 412
εἶμι, 427
εἶπον, 510
εἴρω, 474
εἷς, 159
εἰς, 426
ἐκ, 412
ἑκατόν, 401
ἑκοντί, 193
ἔκστασις, 481
ἑκυρός, 185
ἐλαφρός, 66
ἐλαχύς, 433
ἐλεύθερος, 433
ἐλίσσω, 510
ἕλιξ, 510
ἕλκω, 430
ἕλμινς, 505
ἕλος, 185
ἐλπίζω, 502
ἔλπω, 502
ἔμβλημα, 389
ἐμέω, 178
ἐμπόριος, 459
ἔνδον, 426
ἔννυμι, 505
ἕνος, 185
ἐξ, 140
ἕξ, 166
ἔξοδος, 448
ἔοικα, 178
ἐπίσκοπος, 479
ἐπιτομή, 489
ἐπιφθύζω, 481
ἑπτά, 185
ἕπομαι, 474
ἔργον, 412
ἐρέω, 504
ἔριον, 507
ἐρπύζω, 475
ἕρπω, 475
ἐρυθρός, 66
ἐρύω, 476
ἑσθής, 505
ἐσθίω, 512
ἕσπερος, 175
ἑσπέρα, 505
ἑστία, 178
ἔτος, 506
εὐμαρής, 437
εὐρύς, 168
Εὖρος, 176
εὐτράπελος, 494
εὖω, 187
ἔχις, 53 *
ἔχω, 185
ἕως, 187

Z.

ζάω, 159
ζέα, 91
ζέω, 91
ζεύγνυμι, 216
Ζεύς, 227
ζῆλος, 160
ζημία, 159
ζυγόν, 428
ζώννυμι, 91

H.

ἤ, 178
ἡ, 185
ἥδομαι, 486
ἡδύς, 486
ἥλιος, 388
ἥμερος, 193
ἡμί, 383
ἡμι-, 185
ἦπαρ, 193
ἤπιος, 456
ἦρ, 178

Θ.

θεάομαι, 497
θείνω, 415
θεός, 409

θερμός, 161
θέρω, 416
θέσις, 492
θῆμα, 492
θῆρ, 232
θησαυρός, 388
θιγγάνω, 488
θραύω, 419
θρίξ, 492
θυγατήρ, 139 *
θύρα, 418

I.

ἰδέα, 506
ἴδιος, 179
ἰδιώτης, 508
ἱδρόω, 175
ἵζω, 472
ἵημι, 428
ἱμάς, 185
ἴον, 178
ἴος, 178
ἵστημι, 203
ἴς, 178
ἱστορία, 506
ἰσχύς, 175
ἰταλός, 508
ἰτέα, 175

K.

καθέδρα, 472
καθολικός, 477
καί, 162
καίω, 429
καλέω, 394
καλία, 401
καμπύλος, 420
κανάσσω, 396
κάννα, 396
κάνναβις, 222
καπάνη, 397
καπνός, 501
καπράω, 398
κάπτω, 424
καπύω, 501
κάρα, 162
κάραβος, 53 *
καρδία, 404
καρκίνος, 53 *
καρνόν, 404
κασσύω. 139 *
κατά, 162
καταβολή, 389
καυλός, 399
κεῖμαι, 429
κενεός, 501
κέρας, 404
κερκίς, 405
κεύθω, 406
κεφαλή, 398
κῆπος, 395
κίδναμαι, 394
κίρρος, 162
κίω, 402
κλαγγή, 395
κλάζω, 395
κλείω, 402
κλέος, 422
κλίμα, 403
κλῖμαξ, 403
κλύω, 162
κνέφας, 200
κόγχη, 162
κοέω, 400
κοῖλος, 429
κοιμάω, 402
κομῳδία, 446
κόνις, 395
κορώνη, 53 *
κορωνός, 404
κόχλος, 403
κρέας, 399
κρίκος, 402
κρίνω, 401
κρίσις, 401
κριτής, 401
κριτήριον, 401
κρύος, 405
κρυμός, 405
κρύσταλλος, 405
κύλιξ, 24
κύων, 396
κώμη, 430
κῶμος, 430
κῶνος, 403
κώπη, 397

Λ.

λαγγάζω, 435
λάκκος, 430
λαμπάς, 430
λανθάνω, 431
λάξ, 395
λαός, 431
λάσκω, 436
λάω, 433
λέγω, 432
λείπω, 435
λεῖτος, 430
λειτουργία, 412
λείχω, 434
λεύσσω, 436
λιγνύς, 229
λίνον, 435
λίπας, 434
λιχμάω, 434
λώγος, 433
λώγχη, 430
λοῦτρον, 431
λούω, 431
λυγίζω, 434
λύγος, 434
λίθρον, 431
λύκος, 464
λύχνος, 436
λῷστος, 433

M.

μαλακός, 442
μανιάκης, 437
μάρη, 437
μαρμαίρω, 210
μάρμαρος, 210
μάω, 437
μέγας, 437
μεθίημι, 441
μέθοδος, 448
μέθυ, 90
μειδάω, 441
μείζων, 437
μείρομαι, 439
μείων, 441
μελῳδία, 448
μένω, 437
μερίζω, 439
μέρος, 439
μερμηρίζω, 202
μέσος, 439
μετρέω, 440
μέτριος, 440
μήδομαι, 439
μήν, 440

μητήρ, 438
μῆτις, 439
μηχανάομαι, 436
μήνη, 440
μίγνυμι, 441
μιμέομαι, 440
μιμνήσκω, 443
μινύθω, 441
μόλυβδος, 458
μόνος, 443
μορμύρω, 209
μύζω, 444
μυῖα, 53 *
μύλη, 53 *
μύλλω, 442
μύνη, 442
μῦς, 444

N.

ναῦς, 445
νέμω, 447
νέομαι, 187
νέος, 447
νέφος, 447
νη-, 445
νίζω, 445
νίπτω, 445
νίτρον, 445
νόμος, 447
νοῦς, 446
νυμφεύω, 447
νυός, 165
νύξ, 446

Ξ.

ξύλον, 387

O.

ὁ, ἡ, το, 185
ὄγδοος, 447
ὁδός, 477
ὀδούς, 408
ὀδύρομαι, 166
οἶδα, 506
οἰκία, 448
οἶκος, 506
οἰνός, 499
οἶνος, 508
ὄϊς, 166
ὀκνέω, 450
ὀκτώ, 447
ὀλολύζω, 498
ὅλος, 477
Ὄλυμπος, 429
ὁμαλός, 476
ὅμοιος, 476
ὀμόργνυμι, 439
ὄνομα, 66
ὄνυξ, 170
ὄπισθε, 66
ὄργανον, 412
ὀρέγω, 465
ὀρίζω, 425
ὀρίνω, 449
ὄρνυμι, 468
ὀρούω, 449
ὀρφανός, 52 *
ὅς, 428
ὅσσα, 510
ὅσσε, 166
ὀστέον, 450
ὀστρέον, 450
οὗ, 179
οὖδας, 447
οὐθαρ, 498
οὖλος, 507
οὖρος, 504
ὀφρύς, 420
ὀχέομαι, 501
ὄχλος, 501
ὄχος, 501
ὄψ, 179

Π.

πάγιος, 451
παῖς, 461
πάλλω, 388
παρά, 167
παρῳδία, 448
πάσχω, 453
πατάσσω, 390
πατέομαι, 453
πατήρ, 453
πάτος, 139 *
παῦρος, 453
πεζός, 455
πειράομαι, 453
πειρατής, 453
πεῖσμα, 390
πέλλα, 454
πένθερος, 390
πέντε, 114
πέος, 455
περάω, 458
πέρθω, 459
περίοδος, 448
πέσσω, 403
πετάννυμι, 450
πέτομαι, 455
πεύκη, 456
πήγνυμι, 450
πηγός, 451
πηκτός, 450
πιαρός, 409
πικρός, 456
πίμπλημι, 457
πίνω, 459
πιππίζω, 456
πιπράσκω, 461
πίπτω, 455
πίσσα, 456
πίτυς, 456
πλακοῦς, 457
πλάξ, 457
πλάτανος, 431
πλατάσσω, 457
πλατύς, 431
πλέκω, 457
πλέως, 457
πλῆθος, 457
πλήρης, 457
πλήσσω, 418
πλόκος, 457
πλοῦτος, 457
Πνύξ, 123
ποιέω, 449
ποικίλος, 456
ποινή, 458
πόλις, 457
πολύς, 457
πορεύω, 459
πόρκος, 167
πόρρω, 122
πόρφυρα, 210
πόσις, 459
πόσος, 167
πόσθη, 455
πότε, 167
πότερος, 464
ποῦ, 167
πούς, 455

πρᾶος, 461
πρᾶσις, 461
πρεσβύς, 460
πρῆθω, 460
πρίζω, 460
πρίν, 460
πρός, 461
προσῳδία, 446
πτερόν, 455
πτίσσω, 456
πτύω, 481
πυθμήν, 420
πυνθάνομαι, 167
πῦρ, 462
πῶς, 167
πῶν, 52 *

P.

ῥάξ, 464
ῥέω, 467
ῥεῦμα, 467
ῥήγνυμι, 419
ῥήτωρ, 504
ῥίζα, 464
ῥινός, 168
ῥίς, 168
ῥόδον, 468
ῥοθέω, 468
ῥοφέω, 467
ῥώννυμι, 467

Σ.

σαγήνη, 468
σάκκος, 468
σάος, 472
σαφής, 470
σάω, 475
σέβομαι, 476
σειρά, 474
σείω, 139 *
σεμνός, 476
σήθω, 475
σίνομαι, 478
σκαιός, 180
σκάνδαλον, 470
σκάπτω, 399
σκάφη, 399
σκεδάννυμι, 216
σκεπάω, 166
σκεπτικός, 479
σκέπτομαι, 479
σκηνή, 89
σκιά, 476
σκοά, 476
σκοπός, 479
σκότος, 477
σκύλος, 89
σμάραγδος, 114
σμερδαλέος, 444
σμέρδος, 444
Σμινθεύς. 442
σοφός, 470
σπασμός. 479
σπάω, 479
σπείρω, 479
σπλήν, 466
σπόγγος, 167
σπουδάζω, 485
σπουδή, 483
στάδιον, 483
στέγω, 488
στείβω, 485
στέλλω, 435
στέμβω, 169
στέμμα, 485
Στέντωρ, 256
στίγμα, 484
στίζω, 484
στικτός, 484
στορέννυμι, 484
στράγγω, 485
στρατεύω, 484
στρατία, 484
στρώννυμι, 484
στύπος, 485
στυρβάζω, 497
σύν, 24
σῦριγξ, 381
συρίσσω, 176
σῦς, 52 *
σφαλερός, 414
σφάλλω, 414
σφός, 171
σφυρόν, 421
σχίζω, 471
σχίνδαλμος, 471
σῶς, 470

T.

τάλαντον, 493
ταλαντόω. 493
ταλάω, 493
ταῦρος, 488
τέγος, 488
τείνω, 489
τείρω, 489
τέκος, 492
τέμενος, 489
τέμνω, 489
Τέμπη, 489
τένων, 489
τέρμα, 491
τέσσαρες, 167
τέτρηχα, 102
τεχνάω, 492
τέχνη, 492
τίθημι, 492
τίκτω, 492
τίς, 463
τιτράω, 493
τλητός, 493
τόμος, 489
τόνος, 489
τόπος, 481
τόρνος. 493
τράπηξ, 494
τρεῖς, 496
τρέμω, 491
τρέπω, 494
τρίβω, 489
τρίβολα, 489
τρόπαιον, 494
τροπή, 494
τρύω, 489
τρώγω, 494
τυγχάνω, 492
τύλος, 497
τύπος, 483
τύπτω, 184
τυρβάζω, 497
τύρβη, 497
τύρσις, 497
τῦφος, 486

Y.

ὑγιής. 387
ὕδρωψ, 498
ὕδωρ, 498
υἱός, 192
ὑλάω, 498
ὑμεῖς, 193
ὑμήν, 499
Ὕμην, 499

ὕμνος, 499
ὑπέρ, 487
ὑπέρβιος, 487
ὕπνος, 176
ὑπό, 487
ὑπόθεσις, 492
ὑπόκρισις, 486
ὑφάω, 499

Φ.

φαίνω, 414
φείδομαι, 171
φέρω, 415
φεύγω, 171
φημί, 414
φιαλή, 409
φίλος, 456
φλάζω, 417
φλέγμα, 417
φλέγω, 417
φλόος, 418
φράτηρ, 138 *
φρήν, 171
φρίσσω, 420
φρουρός, 504
φύλλον, 418
φυσάω, 480
φύω, 415
φώγω, 419
φωνή, 478

X.

χάζομαι, 400
χαίρω, 171
χανδάνω, 460
χάρτης, 402
χειμών, 172
χέω, 420
χήν, 93
χθές, 93
χολή, 172
χόρτος, 425
χρίω, 419
χυμική, 420
χωλός, 172

Ψ.

ψάλμα, 499

Ω.

ὠκύς, 173
ὠνέομαι, 179
ὠόν, 180
ὥρα, 504
ὥρα, 173

LATIN ETYMOLOGICAL INDEX.

A.

ab, 24
abdo, 407
abdomen, 407
aboleo, 384
abominor, 449
absurdus, 381
accido, 394
acies, 381
acuo, 381
ad, 227
adipiscor, 449
adolescens, 384
aemulus, 476
aequus, 381
aestus, 160
aetas, 382
aeternus, 382
aevum, 382
ager, 382
ago, 382
aio, 383
alacer, 384
alibi, 383
aliquis, 383
alius, 383
allicio, 430
alo, 384
altare, 384
alter, 383
altercor, 383
ambio, 427
ambitio, 427
ambulo, 427
amo, 384
anchora, 385
ango, 384
anguis, 53 *
angulus, 385
anima, 385
animus, 385
annus, 385
anser, 385
ante, 385
antiquus, 385
aqua, 385
arbiter, 503
arcanum, 386
arceo, 386
arcus, 386
argentum, 309
arguo, 309
arma, 386
armus, 387
aro, 386
ars, 386
articulus, 387
arx, 386
ascia, 387
assevero, 476
assiduus, 473
astrum, 387
at, 227
auctor, 387
augeo, 387
augustus, 387
auris, 388
aurora, 388
aurum, 388
ausculto, 388
auxilium, 387
avus, 388
avunculus, 388

B.

balnēum, 138 *
batuo, 390
bellus, 411
benignus, 411
beto, 503
bilanx, 431
bilis, 232
bonus, 411
bos, 391
brachium, 392
brevis, 392
bulla, 392
bullo, 392
butyrum, 391
buxus, 354

C.

cado, 394
caedo, 394
calix, 24
calor, 395
calx, 395
campus, 395
camurus, 421
canalis, 396
cancer, 53 *
candeo, 395
candela, 395
Candia, 396

candor, 395
caneo, 395
canis, 396
canna, 396
cannabis, 396
cano, 396
canto, 396
caper, 398
capillus, 398
capio, 397
capsa, 398
caput, 398
carabus, 53 *
carmen, 396
caro, 399
carrus, 399
Carthagena, 303
castigo, 382
catena, 473
caulis, 399
causa, 400
cautes, 403
caveo, 400
cavo, 399
cedo, 400
celer, 166
celo, 401
centum, 401
centuria, 63
cerno, 401
certo, 401
certus, 401
charta, 402
cieo, 402
cingo, 402
cinis, 395
circueo, 402
circus, 402
cithara, 223
civis, 402
clam, 401
clandestinus, 401
clarus, 402
claudo, 402
claustrum, 402
clavis, 179
clino, 402
cochlea, 403
cocles, 381
collis, 399
collum, 222
color, 401
columna, 399
commendo, 407
commentor, 443
concha, 403
concio, 504
condo, 407
congruo, 224
conjux, 428
comes, 427
concinnus, 396
concutio, 463
connubium, 447
consilium, 473
contestor, 490
contra, 403
contumax, 497
contumelia, 497
conus, 403
coquo, 403
cor, 404
corium, 404
cornu, 404
corona, 404
corpus, 405
corusco, 404
cos, 403
costa, 405
crates, 405
credo, 407
creo, 405
crepusculum, 200
cresco, 405
crudus, 405
cruor, 405
crux, 405
crypta, 103
cubo, 405
cuculus, 53 *
culina, 404
cum, 24 *
cunctus, 258
cuneus, 403
cunnus, 422
cura, 400
curia, 508
curiosus, 463
curro, 406
cutis, 406
cymba, 309

D.

damno, 406
damnum, 406
debeo, 424
decem, 407
decus, 409
deleo, 434
deliciae, 430
dens, 408
densus, 230
desolo, 477
despectus, 480
deus, 408
Diana, 408
dico, 408
dies, 408
Diespiter, 408
digitus, 409
dignus, 409
diligo, 432
diluvium, 431
dirus, 106
dis-, 411
disco, 408
discus, 409
discutio, 463
divido, 409
do, 407
domicilium, 410
domina, 410
dominium, 410
dominus, 410
domo, 410
domus, 410
donum, 407
dos, 407
dubius, 411
duco, 410
ductus, 410
duellum, 410
duo, 410
duplex, 411
dux, 410

E.

edo, 412
educo, 410
ego, 217 *
egregius, 424
Elis, 501
emo, 412
enormis, 447
eo, 427
episcopus, 99
esculentus, 254

ex, 412
examen, 382
eximius, 412
extraneus, 413
extrinsecus, 413

F.

faber, 413
fabrico, 414
facio, 413
fallo, 413
falsus, 413
fanum, 199
far, 416
fascino, 232
fateor, 415
febris, 416
fecundus, 415
fel, 232
felix, 415
femina, 415
fendo, 415
feo, 415
fera, 418
ferio, 418
fero, 415
ferox, 418
ferveo, 416
fibris, 417
fides, 416
figo, 416
filum, 417
findo, 417
fingo, 417
finis, 417
fio, 413
firmus, 419
flacceo, 417
flagellum, 418
flagro, 417
flamma, 417
flecto, 418
fleo, 418
fligo, 418
flo, 417
fluo, 418
focus, 419
foedus, 416
folium, 418
for, 414
foris, 418
forma, 419
formica, 199
fornax, 416
fornix, 416
fortis, 416
fortuna, 415
forum, 418
foveo, 419
frango, 419
frater, 138 *
fraudo, 419
frico, 419
frigeo, 420
frons, 420
fumus, 90
fundo, 420
fundus, 420
funis, 232

G.

gamba, 420
ganea, 234
gaudeo, 421
gelu, 421
geminus, 234
gemma, 421
gena, 195
gener, 422
generosus, 422
genius, 422
gens, 422
genuinus, 422
genus, 422
germen, 421
gero, 421
gigno, 421
glacies, 421
glans, 156
gloria, 422
gradior, 422
gramen, 423
granum, 423
gratus, 423
gratia, 423
gratis, 423
gravis, 423
grex, 424
groma, 106
guberno, 234
gusto, 187
gutta, 234

H.

habena, 424
habeo, 424
habilis, 424
habito, 424
haereo, 425
halec, 106
heres, 426
herus, 425
hibernus, 172
hiems, 93
homo, 425
hora, 425
hortus, 425
hospes, 426
hostis, 426
humanus, 425
humilis, 426
humus, 426

I.

idem, 428
identidem, 428
ignominia, 446
imago, 440
imitor, 476
immanis, 437
imperator, 452
importunus, 459
in, 426
inchoō, 197
inclytus, 234
indulgeo, 104
induo, 426
industria, 426
inertia, 387
infestus, 415
ingruo, 224
initium, 427
injuria, 428
interior, 426
interitus, 427
intimus, 426
intra, 426
intrico, 492
intro, 426
invidia, 506
invito, 510
invitus, 508
is, ea, id, 428

Italia, 176
iter, 427

J.

jacio, 428
jacto, 427
Janus, 408
jejunus, 208
jocus, 428
Jovis, 229
jubeo, 428
judex, 429
jugum, 428
jungo, 428
Juno, 408
Jupiter, 408
jurgo, 429
juro, 429
jus, 428
justus, 428
juxta, 428
juvenis, 238
juvo, 429

L.

lac, 235
lacero, 430
lacio, 430
lacesso, 430
lacryma, 111
lacus, 430
lambo, 430
lampas, 430
lancea, 430
langueo, 432
lanterna, 430
lanx, 430
lateo, 431
latum, 145
latus, 431
lavo, 431
laxo, 432
laxus, 432
lectica, 433
lectus, 433
legio, 432
lego, 432
levir, 240
levis, 433
levo, 433
lex, 432
libella, 433
Liber, 433
liberi, 433
libertas, 433
libet, 433
libido, 433
libra, 433
licet, 435
ligamentum, 434
lignum, 229
ligo, 434
ligurio, 434
limpidus, 430
lingo, 434
lingua, 434
lino, 434
linquo, 434
linum, 435
lis, 435
littera, 434
locus, 435
longus, 435
loquor, 436
lucrum, 435
lucubro, 436
ludo, 436
lumen, 436
luna, 436
luo, 436
lupus, 464
lustrum, 436
lux, 436

M.

machinor, 436
mactus, 437
magister, 437
magnus, 437
majestas, 437
major, 437
malus, 437
mando, 407
maneo, 437
manifestus, 415
manipulus, 438
mansuetus, 438
mantelum, 437
manus, 437
mater, 438
materies, 438
matrimonium, 438
matta, 438
maturus, 437
medeor, 439
medicina, 439
mediocris, 440
meditor, 439
medius, 439
medulla, 439
mel, 90
membrum, 441
memini, 208
memoria, 443
mens, 439
mensis, 440
mercor, 439
mereo, 439
meretrix, 439
mergo, 439
meridies, 439
merx, 439
metior, 439
mille, 104
minae, 442
mineo, 442
Minerva, 443
minister, 441
minor, 441
Minos, 443
minuo, 441
mirus, 441
misceo, 441
mitto, 441
modus, 439
moenia, 442
moles, 442
molestus, 442
mollis, 442
molo, 442
momentum, 444
moneo, 443
mons, 442
monstro, 443
monstrum, 443
morbus, 444
mordeo, 444
morior, 443
mos, 440
moveo, 444
mulgeo, 66
multus, 442
mulus, 441

mundus, 445
munio, 444
munis, 444
murmuro, 209
mus, 444
musculus, 444
mutio, 444
muto, 444
mutuus, 444

N.

narro, 446
nascor, 445
nasus, 244
nativus, 445
nato, 244
natura, 445
nausea, 107
nauta, 445
navis, 445
ne, 445
nebula, 447
neco, 446
necto, 244
nefarius, 445
nego, 445
neo, 244
nervus, 453
neuter, 445
niteo, 445
nitidus, 445
nitrum, 445
nix, 244
no, 244
nobilis, 446
noceo, 446
nomen, 446
non, 445
norma, 447
nosco, 446
noto, 446
novem, 121
novus, 446
nox, 446
noxa, 446
nubes, 447
nubo, 447
nucleus, 447
nullus, 445
Numa, 447
Numitor, 447
numerus, 447
nunc, 447
nuncius, 447
nuncupo, 446
nuptiae, 447
nurus, 165
nutrio, 447
nutrix, 447
nux, 447

O.

obitus, 427
objurgatio, 382
obligo, 434
occulo, 401
octo, 447
oculus, 167
Oenotria, 472
oleum, 52 *
olim, 383
oliva, 448
ollus, 448
omen, 449
opportunus, 459
opprobrium, 424
ops, 449
opulentus, 449
oratio, 449
orbus, 221
ordo, 449
orior, 449
oro, 449
os, oris, 449
os, ossis, 450
oscillum, 449
ossifraga, 113
ostium, 449
ostrea, 450
otium, 450
ovis, 52 *

P.

pabulum, 453
paciscor, 450
paganus, 451
pagina, 451
pagus, 451
palla, 451
pallium, 451
palma, 454
palpo, 454
palumbes, 248
pando, 450
pango, 451
panis, 453
par, 451
parcus, 452
pario, 452
paro, 452
pars, 452
particula, 453
partio, 453
pascor, 453
passus, 450
pateo, 450
pater, 453
patior, 453
patria, 453
paucus, 453
paulus, 453
pauper, 453
pax, 450
pecu, 52 *
peculium, 450
peculor, 450
pecunia, 450
pecus, 450
pejero, 429
pellis, 454
pello, 454
pellucidus, 436
pendeo, 454
peniculus, 455
penis, 455
penna, 455
penso, 455
pensum, 455
peregrinus, 382
pereo, 427
periculum, 427
pernicies, 446
perpetuus, 455
perseverantia, 476
persona, 478
pes, 455
pestis, 459
peto, 455
picea, 456
pignus, 451

pila, 389
pingo, 456
pinso, 456
pinus, 456
pipio, 456
pistrilla, 456
pius, 456
pix, 456
planus, 457
platea, 431
plaudo, 457
plebes, 457
plecto, 457
plenus, 457
pleo, 457
plico, 457
plumbum, 458
pluo, 436
plus, 457
poena, 458
pollen, 454
pollutus, 431
pondus, 455
pono, 458
populus, 457
porta, 458
porto, 459
Portunus, 459
portus, 458
posco, 459
possideo, 459
possum, 459
post, 66
postulo, 459
potentia, 459
potis, 459
poto, 459
prae, 460
praebeo, 424
praeda, 460
praegnans, 422
praemium, 412
praeses, 473
praetor, 427
precor, 460
prehendo, 460
premo, 460
pretium, 461
primus, 460
priscus, 460
pristinus, 460
privilegium, 461
privus, 461
probo, 461
probus, 461
prodigo, 382
prodigium, 224
progenies, 422
promo, 412
promulgo, 157
prope, 461
propinquus, 461
proprius, 461
provincia, 507
proximus, 461
puber, 462
publicus, 457
puer, 461
pullus, 462
puls, 454
pulso, 454
pulvinar, 454
punctum, 462
pungo, 462
punio, 458
pupillus, 462
pupus, 462
purgo, 382
purus, 462
puto, 462

Q.

quadro, 463
quaero, 462
qualis, 463
quantus, 464
quartus, 463
quasso, 463
quatio, 463
quatuor, 463
quies, 463
quinque, 463
quis, 463
quotus, 464

R.

rabidus, 464
rabies, 464
rabo, 464
racemus, 464
radius, 464
radix, 464
rado, 464
rallum, 464
rapax, 465
rapidus, 465
rapina, 465
rapio, 465
ratio, 465
re-, 465
rectus, 465
reddo, 465
redimo, 412
regio, 466
rego, 465
regula, 465
remedium, 439
renes, 466
res, 250
rex, 466
rheda, 250
rideo, 466
rigo, 464
rivus, 466
robigo, 467
robur, 467
robustus, 467
rogo, 467
Roma, 467
Romulus, 288*
rota, 467
rotulus, 467
rotundus, 467
ruber, 467
rubeus, 467
rufus, 198
rumpo, 468
ruo, 468
rupes, 468
rursus, 505
russus, 467

S.

saccus, 468
sacculus, 468
sacer, 469
sacramentum, 469
sagax, 470
sagena, 468
sagum, 468

sal, 469
salarium, 469
salax, 469
salio, 469
salmo, 469
salsus, 469
salubris, 469
salus, 469
salvus, 469
sancio, 469
sanctus, 469
sanus, 470
sapio, 470
sapor, 470
sarpo, 185
satira, 470
satis, 470
scabo, 470
scala, 470
scalpo, 471
scando, 470
scindo, 471
scio, 471
scribo, 471
se-, 471
seco, 471
secundus, 474
securis, 472
securus, 471
secus, 109
sed, 228
sedeo, 472
sedimentum, 472
sedo, 472
sedulus, 472
segmentum, 471
segrego, 424
sella, 473
semel, 472
semen, 475
semi-, 164
senatus, 473
senex, 473
sentio, 474
separo, 452
sequor, 474
serenus, 478
series, 475
serius, 471
sermo, 478
sero (to join), 474
sero (to sow), 475
serpo, 475
servo, 476
servus, 475
sessio, 473
severus, 476
sexus, 109
Sicania, 51 *
Sicilia, 51 *
sigillum, 476
signum, 476
simia, 476
similis, 476
simul, 476
simulo, 476
sinciput, 64
singulus, 472
singultus, 472
sobrius, 466
soccus, 468
socer, 185
socius, 474
sol, 478
solea, 477
solemnis, 385
solicitus, 478
solidus, 477
sollus, 477
solidus, 477
solor, 478
solstitium, 483
solum, 477
solvo, 477
somnus, 322 *
sons, 478
sonus, 478
soror, 478
sors, 478
sortiarius, 478
sortior, 478
spargo, 479
spatula, 479
specio, 479
specto, 480
spectrum, 479
speculum, 508
speculor, 479
spero, 480
spes, 480
spina, 480
spiro, 480
spondeo, 480
spuma, 481
spuo, 481
sputo, 481
stabilio, 481
statio, 481
status, 481
stella, 387
Stentor, 256
sterno, 484
stilus, 484
stimulus, 484
stinguo, 484
stipes, 485
stipo, 485
stipula, 485
strangulo, 485
strenuus, 485
stringo, 485
struo, 485
studeo, 485
stultus, 442
stupeo, 485
suadeo, 486
suavis, 486
sub, 486
subitaneus, 427
sublimis, 433
subtilis, 492
suesco, 487
sui, 179
summa, 487
super, 487
superus, 487
supremus, 487
sursum, 505
suus, 171

T.

tabeo, 163
taberna, 487
tabernaculum, 487
tabula, 487
talea, 487
talus, 487
tango, 488
taurus, 256
taxo, 488
tego, 488
tegula, 489
tela, 492
tempestas, 489

templum, 489
tempus, 489
tenax, 489
tendo, 489
teneo, 490
tener, 489
tenor, 490
tentorium, 489
tenuis, 489
terminus, 491
tero, 490
terra, 491
terreo, 491
territorium, 491
tertius, 496
testamentum, 491
testiculus, 491
testimonium, 491
testis, 491
texo, 492
tingo, 492
tolero, 493
tollo, 493
tono, 493
tormentum, 494
torno, 493
tornus, 493
torqueo, 494
torrens, 494
torus, 488
tot, 109
totus, 109
trabs, 494
tracto, 495
tractus, 495
trans, 495
tres, 496
tribulum, 490
tribus, 494
tributum, 496
trivialis, 496
tropaeum, 494
trudo, 496
tuba, 496
tuber, 497
tubus, 496
tuberculum, 497
tueor, 497
tumeo, 497
tumor, 497
tumulus, 497
tundo, 497
turba, 497
turbidus, 497
turbulentus, 497
turris, 497

U.

uber, 498
ubi, 463
ubique, 464
udus, 498
ullus, 244
ulna, 498
ulterior, 448
ultimus, 448
ultra, 498
ulula, 499
ululo, 498
umbra, 499
uncus, 385
unda, 498
unguentum, 499
unguo, 499
unicus, 499
uniformis, 499
unio, 499
universus, 499
unus, 499
urbs, 500
uro, 388
usura, 500
usurpo, 500
utor, 500

V.

vado, 500
vagor, 500
valeo, 500
vallis, 501
vallus, 501
valor, 501
vanus, 501
vapidus, 501
vapor, 501
varicus, 501
varius, 501
vegeo, 507
vehemens, 502
vehiculum, 502
veho, 501
vel, 503
vello, 503
vellus, 503
velox, 509
velum, 502
veneror, 503
venio, 503
venter, 504
ventus, 504
Venus, 503
venustus, 503
ver, 178
verax, 505
verbum, 504
vereor, 504
vermis, 505
versus, 505
vertebra, 505
vertex, 505
vertigo, 505
verto, 505
verus, 505
vespera, 505
vestio, 178
vestis, 505
vetus, 506
vetustus, 506
vexo, 502
via, 502
Vica Pota, 507
vicarius, 507
vicinus, 506
vicis, 506
victima, 507
victoria, 507
victus, 509
vicus, 506
video, 506
vigeo, 507
vigilo, 507
viginti, 411
villa, 506
villus, 507
vincio, 508
vinco, 507
vinum, 508
viola, 178
vir, 508
virus, 508
vis, 175
visito, 506

viso, 506
vita, 509
vito, 508
vitellus, 508
vitis, 238
vitium, 508
vitrum, 508
vitulor, 509
vitulus, 508
vividus, 509
vivo, 509
volo (to fly), 509
volo (to wish), 502
volto, 510
volumen, 510
voluptas, 502
volvo, 510
vomo, 178
voro, 510
voto, 510
voveo, 510
vox, 510
vulgus, 510
vulnus, 503

ENGLISH ETYMOLOGICAL INDEX.

A.

abandon, 389
abate, 389
abbreviate, 392
abdomen, 407
abject, 427
able, 424
abnegate, 383
abolish, 384
abominate, 449
aborigines, 449
abortion, 449
abound, 498
abrade, 464
abridge, 392
abrogate, 467
abscess, 400
abscond, 407
absent, 412
absorb, 467
abstruse, 496
absurd, 381
abuse, 500
academy, 332
accede, 400
accept, 397
acclaim, 395
acclimate, 403
acclivity, 403
accommodate, 440
accomplice, 458
accomplish, 457
accost, 405
account, 462
accurate, 400
accuse, 400
acerbity, 381
ache, 384
achieve, 398
acid, 381
acme, 381
acquire, 462
acquit, 463
acrimony, 381
acrostic, 484
act, 382
acumen, 381
adage, 383
adamant, 410
address, 466
adept, 449
adieu, 408
adjective, 427
adjourn, 409
adjust, 428
adjutant, 429
admire, 441
admiral, 316
adroit, 466
advance, 385
advantage, 385
adventure, 349
advertise, 505
advice, 507
advocate, 510
adultery, 383
affable, 414
affair, 414
affect, 414
affidavit, 366
affluent, 418
Africa, 198
age, 382
aggregate, 424
agony, 382
agrarian, 382
agree, 423
aid, 429
akin, 422
alarm, 386
alchemy, 420
alcohol, 370
alcove, 370
alderman, 384
alembic, 370
alert, 386
algebra, 370
alien, 383
aliment, 384
allege, 432
alleviate, 433
allow, 433
alloy, 432
alluvial, 436
almond, 346
alms, 356
aloft, 433
alone, 499
alphabet, 277
altar, 384
alter, 383
altercate, 383
alternate, 383
amalgam, 443

amanuensis, 438
ambassador, 303
ambiguous, 382
ambition, 427
amble, 427
ambulance, 427
ambuscade, 392
amiable, 384
amicable, 384
amity, 384
amorous, 384
amulet, 442
an, or a, 499
analogy, 433
anathema, 492
ancestor, 385
anchor, 385
ancient, 385
Andalusia, 177
anecdote, 329
anger, 385
angle, 385
anguish, 384
animal, 385
animosity, 385
ankle, 385
annals, 385
anniversary, 385
announce, 447
annoy, 446
annual, 385
anonymous, 446
antagonist, 382
antecedent, 400
anthem, 499
anticipate, 397
antipathy, 453
antique, 385
anxious, 385
apartment, 453
apology, 433
apostacy, 481
apothecary, 492
apparatus, 452
appeal, 454
appetite, 455
apply, 457
appraise, 461
appreciate, 461
apprehend, 460
apprentice, 352
apprise, 460
approve, 461
apricot, 404
aquatic, 386
arabesque, 370
arable, 386
arbiter, 503
arbitrary, 503
arc, 386
argillaceous, 309
arithmetic, 386
ark, 386
armistice, 386
arms, 386
arrears, 465
arrest, 482
arrive, 467
arrogant, 467
artichoke, 370
article, 386
articulate, 386
artifice, 386
artillery, 386
asp, 296
asparagus, 339
ass, 361
assemble, 476
assent, 474
assert, 474
assess, 472
asset, 472
asseverate, 476
assiduous, 473
assign, 476
assimilate, 476
assist, 483
assize, 472
assuage, 487
assume, 412
assure, 400
asteroid, 387
astral, 387
atom, 489
atone, 499
attach, 488
attack, 488
attempt, 311
attend, 489
attenuate, 489
attire, 494
attitude, 382
attorney, 493
attribute, 496
auction, 387
audience, 388
augury, 421
august, 387
aunt, 384
auricle, 388
auriferous, 388
Aurora, 388
auspicious, 480
Austria, 449
authentic, 387
author, 387
autumn, 387
auxiliary, 387
avail, 501
avalanche, 501
avaunt, 385
avenge, 408
avocation, 511
avoid, 508
avoirdupois, 424
avow 312

B

balance, 431
ball, 388
ballad, 388
ballet, 389
balloon, 385
baluster, 339
ban, 389
band, 389
bandit, 389
banish, 389
banner, 389
bank, 389
bankrupt, 468
banquet, 389
bar, 389
barbarian, 155
bargain, 389
barge, 389
bark, 389
barrel, 389
barricade, 389
barrier, 389
barrister, 389
bas-relief, 433
bathe, 138 *
batter, 389

battery, 389
battle, 389
bay, 314
bayonet, 332
beaker, 307
bear, 415
beard, 307
beau, 411
beauty, 411
because, 400
beef, 179
believe, 435
belle, 411
belt, 73 *
bench, 389
benefit, 310
benign, 411
benignant, 411
benison, 411
berate, 465
beseech, 474
betray, 407
between, 411
beverage, 459
bibber, 459
bill, 393
billet, 393
billiard, 389
bind, 389
birth, 415
biscuit, 404
bishop, 479
black, 391
bladder, 431
blade, 431
blame, 314
blank, 391
blanket, 391
bleach, 391
bobbin, 391
bobinet, 391
body, 392
boil, 393
bomb, 391
bond, 389
bonfire, 363
bonny, 411
booby, 462
book, 391
boon, 411
boot, 392
borough, 393
both, 383
bottle, 392
bough, 391
Boulevard, 393
bounty, 411
bouquet, 392
Bourse, 393
bow, 391
bowl, 389
bowlder, 389
box, 354
brace, 392
bracelet, 392
bracket, 392
brand, 392
brandy, 392
brevet, 392
breviary, 392
brief, 392
brilliant, 296
broad, 431
brocoli, 399
bronze, 392
brow, 420
brown, 392
brunette, 392
bubble, 393
buckle, 392
buckler, 392
budge, 138 *
bugle, 391
bull, 393
bullet, 389
bulletin, 393
bullion, 393
bundle, 389
bureau, 329
burgher, 393
burnish, 392
bush, 392
butt, 392
butter, 391

C.

cable, 397
cadence, 394
cadet, 399
cage, 400
caitiff, 397
cajole, 400
cake, 309
calcareous, 395
calcine, 395
calendar, 394
call, 394
caloric, 395
camp, 395
campaign, 395
can (noun), 396
can (verb), 446
canaille, 396
canal, 396
candid, 396
candidate, 396
candle, 395
candy, 396
cane, 396
canine, 396
canister, 396
cannon, 396
canoe, 397
canon, 396
canopy, 329
cantillate, 396
canvas, 315
cap, 398
capacity, 397
cape, 398
caper, 398
capillary, 398
capitulate, 398
caprice, 398
capstan, 397
captain, 398
captious, 397
captive, 397
car, 399
carat, 371
caravan, 371
carbine, 389
carcase, 398
care, 400
career, 399
cargo, 399
caricature, 399
carnage, 399
carnal, 399
carnelian, 399
carnival, 328
carousal, 399
carpenter, 326
carriage, 399

carry, 399
cartouche, 402
cascade, 394
case (a box), 398
case (event), 394
cash, 398
castigate, 382
casual, 394
catarrh, 467
catch, 397
cathedral, 472
catholic, 477
cattle, 399
cauliflower, 399
cause, 400
caustic, 429
caution, 400
cavalcade, 394
cavalry, 394
cave, 400
ceiling, 429
celebrate, 394
celestial, 429
cell, 401
cement, 394
cent, 401
centre, 230
centurion, 401
century, 401
ceremony, 403
certify, 401
chain, 473
chair, 473
chaise, 308
chalk, 395
challenge, 395
chamber, 128
champaign, 395
champion, 395
chance, 394
chancery, 311
chandelier, 395
chandler, 395
change, 94 *
channel, 396
chant, 396
chanticleer, 396
chaplain, 398
chaplet, 398
chapter. 398
character, 319
charade, 332
charcoal, 347
charity, 329
charnelhouse, 399
chart, 402
charter, 402
chase, 397
chattel, 399
check, 181
chemise, 94 *
chemistry, 420
cherish, 394
cherry, 332
chestnut, 313
chew, 391
chief, 398
chieftain, 398
child, 240
chill, 421
chin, 103
chivalry, 327
chrism, 419
Christ, 419
church, 316
cider, 103
cigar, 340
cincture, 402
cipher, 371
circle, 402
circuit, 427
circus, 402
city, 402
civet, 160
civil, 402
claim, 395
clamor, 395
clandestine, 401
clangor, 395
claret, 402
clarify, 402
clarion, 402
clash, 395
clavicle, 402
clause, 402
clear, 402
clef, 402
client, 403
climate, 403
climax, 403
clinique, 403
cloister, 402
close, 402
cloth, 353
clover, 318
coach, 403
coagulate, 382
coalesce, 384
coalition, 384
coast, 405
coat, 406
cockle, 403
cockney, 404
coffee, 371
coffers, 352
coffin, 352
cogent, 382
cogitate, 382
cognizant, 446
cohort, 425
coin, 403
coincide, 394
coition, 427
cold, 421
colleague, 432
collect, 432
college, 432
color, 401
colporteur, 294
combat, 389
comedy, 430
comfort, 417
comity, 430
command, 407
commemorate, 443
commence, 427
commend, 407
comment, 443
commentary, 443
commerce, 439
commodious, 440
common, 500
communicate, 500
community, 500
commute, 444
compact, 451
companion, 451
compass, 450
compassion, 453
compatible, 28
compendious, 455
compensate, 455
compete, 455
competent, 455
complacent, 313
complain, 312

complaisant, 313
complement, 457
complete, 457
complex, 457
complexion, 457
complicate, 457
complicity, 458
comply, 313
comprise, 460
compromise, 441
compute, 462
comrade, 294
concatenate, 473
conceal, 401
conceit, 330
conceive, 397
concert, 40
conch, 403
concise, 394
concoct, 404
concomitant, 427
concord, 404
concourse, 406
concubine, 406
concur, 406
condescend, 470
condition, 407
conduct, 410
conduit, 410
cone, 403
confectionery, 414
confide, 416
confront, 420
congeal, 421
congenial, 422
congeries, 421
congestion, 421
congregate, 424
congregational, 282
congress, 422
conjoin, 427
conjugal, 427
connoisseur, 446
connubial, 447
conquer, 462
conscience, 471
conscript, 471
consent, 474
consign, 476
consistent, 483
constable, 427
constant, 482
constellation, 387
consternation, 484
consummate, 487
contact, 488
contagion, 488
contain, 490
contaminate, 488
contentment, 490
continent, 490
contingent, 488
contortion, 494
contour, 493
contraband. 389
contract, 495
contrary, 403
contrast, 495
contribute, 496
contrive, 497
control, 403
contumacy, 497
contumely, 497
contusion, 497
convalescent, 501
convenient, 503
convent, 503
converse, 505
convert, 505
convey, 502
convince, 508
convivial, 509
convolvulus, 510
convoy. 502
cook, 404
cooky, 403
cope, 452
copious, 449
copper, 332
copy, 449
core, 404
cormorant, 363
corner, 403
cornet, 404
cornice, 404
corollary, 404
coronal, 404
coroner, 404
corporal, 405
corps, 405
corpse, 405
correct, 466
corroborate, 467
corsair, 406
corset, 405
cortege, 426
cortical, 404
cost, 483
costume, 483
cot, 406
coterie, 464
cotillion, 406
cotton, 371
couch, 317
counsel, 473
count (verb), 462
count (noun), 427
countenance, 490
counter, 462
counterfeit, 412
country, 403
courage, 404
courser, 406
court, 425
courtesy, 425
courtezan, 426
cousin, 317
covert, 452
covetous, 502
craft, 330
crape, 294
crash, 405
crate, 405
cravate, 332
crayon, 332
craze, 405
create, 405
credit, 407
creed. 407
crescent, 405
cricket (insect), 294
cricket (game), 405
crime, 402
crisis, 401
criterion, 401
critic, 401
crochet, 405
crook, 405
crosier, 405
cross, 405
crotchet. 405
crow, 139 *
crown, 404
crucial, 405
crude, 405
cruel, 405

cruise, 405
cruller, 318
crush, 405
crutch, 405
crypt, 103
crystal, 405
cubit, 406
cuckoo, 293
cud, 391
cuirass, 404
culinary, 404
cull, 432
cunning, 330
cup, 308
cupola, 309
cure, 400
curious, 463
curl, 318
curlew, 406
current, 406
curtail, 487
custom, 487
cuticle, 406
Cyclops, 288 *

D.

dactyl, 310
daïs, 410
dam, 410
damage, 407
damask, 332
dame, 410
damn, 406
damsel, 410
danger, 407
date (fruit), 310
date (time), 407
daughter, 138 *
dawn, 409
day, 409
dean, 408
debar, 389
debate, 389
debenture, 424
debility, 424
debouche, 392
debt, 424
decay, 394
deceive, 397
decent, 409
decide, 394
deciduous, 394
decimal, 408
deck, 488
declaim, 395
decorous, 409
dedicate, 408
deduce, 410
deface, 414
defame, 414
defeat. 413
defend, 415
defer, 415
deficient, 414
defile. 417
definite, 417
deflagrate, 417
deflower, 418
deform, 418
defy, 416
degenerate, 422
degree, 423
deign, 409
deity, 408
delay, 416
delegate, 432
delete, 433
deliberate, 433
delicious, 430
delight, 432
delineate, 435
delinquent, 435
deliver, 433
deluge, 436
demagogue, 382
demand, 407
demean, 443
demented, 439
demise, 441
demiurgic, 412
demon, 328
demonstrate, 443
demoralize, 440
dentist, 408
deny, 383
depict, 456
deplete, 457
deploy, 458
deposit, 458
dépôt, 458
deprecate, 460
depress, 460
derelict, 435
deride, 466
derive, 467
derogatory, 467
desecrate, 469
deserve, 474
desért, 474
désert, 474
desk, 409
desolate, 477
despond, 481
detach, 488
detail, 487
detect, 488
deter, 491
deteriorate, 491
detest, 330
detriment, 491
detritus, 491
devastate, 477
deviate, 502
device, 409
devious, 502
devise, 409
devoirs, 424
devote, 510
devotion, 510
devour, 510
devout, 510
dexterous, 466
diagram, 423
dial, 408
diamond, 410
diary, 408
diction, 407
diet, 509
differ, 415
difficult, 413
diffident, 416
digit, 238
dignity, 409
dilate, 415
diligent, 432
dime, 408
dine, 412
diocese, 448
dip, 411
dire, 106
direct, 466
disaster, 387
disburse, 393
disc, 409

discharge, 399
disciple, 410
discipline, 410
discord, 411
discount, 462
discuss, 411
disdain, 409
dish, 409
dispatch, 483
dispense, 455
display, 458
dispose, 458
dissect, 472
dissemble, 476
dissent, 474
dissertation, 475
dissolve, 478
distant, 482
distinguish, 484
distort, 494
distribute, 496
divert, 505
divest, 505
divide, 409
divorce, 505
do, 227
doctor, 410
doctrine, 410
document, 410
doge, 410
dogma, 409
dollar, 334
domain, 410
dome, 410
domestic, 410
domicile, 410
domineer, 410
dominion, 410
don, 410
donate, 407
donna, 410
door, 418
dose, 407
dotal, 407
double, 411
doubt, 502
douche, 410
dove, 411
dowry, 407
drag, 495
draw, 197
dray, 314
dress, 466
drift, 491
drink, 495
drive, 491
dropsy, 498
Druid, 111
dual, 410
dubious, 502
duck, 411
duct, 410
due, 424
duel, 411
duke, 410
dupe, 397
duplicate, 411
duplicity, 411
duty, 424

E.

eager, 381
eagle, 307
ear, 319
east, 449
Easter, 449
eat, 412
ecclesiastic, 395
economy, 448
ecstacy, 481
edge, 381
edible, 412
edify, 414
edit, 407
educate, 410
educe, 410
efface, 414
effect, 414
effete, 415
efficient, 414
effloresce, 418
effluence, 418
effluvia, 418
efflux, 418
effort, 416
effrontery, 420
egregious, 424
eight, 447
ejaculate, 427
elbow, 498
elder, 367
elect, 432
elegant, 432
elevate, 433
elicit, 430
élite, 432
ell, 349
elm, 354
eloquence, 436
embargo, 389
embark, 389
embarrass, 389
embellish, 411
embonpoint, 411
emerald, 187
emergency, 439
emery, 95 *
emeute, 444
emir, 316
emissary, 330
emit, 316
emolument, 442
emphasis, 414
empire, 452
empiric, 454
employ, 458
emporium, 459
empty, 412
emulous, 476
enamor, 384
encaustic, 429
enceinte, 402
enchant, 396
encounter, 403
encyclopaedia, 461
endive, 121
endow, 407
endue, 426
enemy, 384
energy, 412
enfilade, 417
enforce, 416
engine, 423
engrave, 423
ennuie, 446
enormous, 447
ensign, 476
ensue, 474
entail, 488
entire, 488
entity, 412
enter, 426
entertain, 490
entrails, 495

entreat, 495
entrust, 496
enucleate, 447
envoy, 502
envy, 506
epaulet, 479
episcopal, 479
episode, 448
epitome, 489
equal, 382
equestrian, 319 *
equip, 470
equity, 382
eradicate, 464
erase, 464
erect, 466
errand, 386
erysipelas, 454
escalade, 470
eschew, 477
escort, 466
esculent, 412
essence, 412
establish, 481
etch, 412
eternal, 382
etiquette, 484
euphony, 478
evade, 501
event, 503
eventuate, 503
evident, 506
exact, 382
exaggerate, 421
examine, 382
exceed, 400
excise, 394
excoriate, 404
excuse, 400
execrate, 469
execute, 474
exegesis, 382
exempt, 412
exercise, 386
exert, 475
exigency, 382
exile, 491
exodus, 448
exoteric, 412
expand, 450
expatiate, 483
expatriate, 453
expeditious, 455
expend, 455
experience, 454
experiment, 454
expert, 454
expiate, 456
explain, 312
explicate, 458
explicit, 458
explode, 457
exploit, 458
expostulate, 459
express, 460
expurgate, 462
exquisite, 462
exscind, 471
extant, 482
extemporize, 489
exterior, 412
external, 412
extinguish, 484
extort, 495
extraneous, 412
extravagant, 501
extreme, 412
extricate, 492
extrinsic, 412
exuberant, 498
exude, 498

F.

fable, 414
fabric, 414
face, 413
facetious, 413
facile, 413
fact, 413
faction, 413
factitious, 413
factory, 413
faculty, 413
fail, 414
fall, 41
faith, 416
fallacy, 414
fallible, 414
falter, 414
fame, 414
fancy, 314
fane, 415
fang, 450
fantasy, 414
farina, 416
fashion, 413
father, 453
fault, 414
fay, 415
fear, 505
feat, 413
feature, 414
fecundity, 415
federal, 416
fee, 450
feign, 417
felicity, 415
fell, 414
felt, 454
female, 415
fence, 415
fend, 415
fender, 415
feoff, 450
ferment, 416
ferocious, 418
ferry, 90
fertile, 415
fervor, 416
feud, 450
fever, 416
fibre, 417
fictile, 417
fiction, 417
fiend, 123
fierce, 418
fife, 456
figment, 417
figure, 417
filament, 417
file, 417
filly, 327
filter, 454
final, 417
finance, 417
fine, 417
finesse, 417
finish, 417
fire, 419
firm, 419
firmament, 419
fissure, 417
fit, 416
fix, 416

flabby, 418
flaccid, 417
flag, 417
flagellate, 418
flageolet, 417
flagrant, 417
flail, 418
flambeau, 417
flame, 417
flamingo, 417
flap, 418
flat, 431
flea, 509
fleet, 418
flexure, 418
float, 418
flog, 418
flood, 418
florid, 418
florin, 418
flotilla, 418
flour, 418
flourish, 418
flow, 418
flower, 418
fluent, 418
fluid, 418
flute, 417
fly, 509
focus, 419
foil, 418
foliage, 418
folks, 511
follow, 511
forage, 419
force, 416
foreign, 418
forensic, 418
forest, 418
forfeit, 413
forge, 414
form, 419
formula, 419
fornication, 416
forsake, 316
fort, 416
forte, 416
fortify, 416
fortitude, 416
fortnight, 446
fortune, 415
forum, 418
found, 420
foundery, 420
fowl, 509
fraction, 419
fracture, 419
fragile, 419
fragment, 419
frail, 419
fraud, 419
fray, 419
freeze, 420
frenzy, 466
fresco, 419
fresh, 419
friction, 419
frigate, 414
frigid, 420
fright, 318
fringe, 419
frisk, 420
frivolous, 419
front, 420
frontier, 420
frontispiece, 340
frost, 420
frown, 420
frustrate, 419
fume, 160
fun, 309
fund, 420
fundament, 420
fundamental, 420
fungus, 167
furnace, 416
fury, 416
fusilade, 419
fusion, 420
futile, 420

G.

gait, 503
galvanize, 333
gambol, 420
gangway, 503
gander, 385
gaol, 400
garden, 426
garnet, 423
garrison, 504
garrulous, 234
gas, 420
gate, 503
gaudy, 421
gay, 314
gazelle, 371
gelid, 421
gem, 421
gender, 422
general, 422
generate, 422
generous, 422
genial, 422
genius, 422
genteel, 422
gentle, 422
genuine, 422
genus, 422
George, 412
gesture, 421
get, 460
ghost, 420
giant, 139
ginger, 160
glacier, 421
gland, 156
glass, 421
glory, 422
go, 503
goblet, 309
God, 408
goose, 385
gore, 399
gorge, 246
gospel, 308
govern, 234
grab, 424
grace, 423
grade, 422
gradual, 422
grain, 423
grammar, 423
granary, 423
grange, 423
granite, 423
granulate, 423
grape, 334
graphic, 423
graphite, 423
grapple, 424
grasp, 318
grate, 405
gratify, 423

gratis, 423
gratuitous, 423
gratulate, 423
grave, 423
grease, 309
greed, 139 *
gregarious, 424
grenade, 423
grenadier, 423
grip, 424
gripe, 424
groan, 309
grocer, 309
gross, 309
grot, 103
grumble, 309
grunt, 309
guarantee, 504
guest, 426
guise, 506
guitar, 223
gulf, 103
gush, 420
gust, 420
gypsy, 44 *

H.

habit, 424
habitation, 424
hack, 387
hail, 311
hale, 311
halt, 425
halter, 425
ham, 303
hamlet, 430
hand, 460
haphazard, 397
happiness, 397
harangue, 95 *
harbinger, 393
harbor, 393
hare, 113
harlequin, 495
harmony, 386
harp, 219
harpy, 288 *
hat, 406
hatchet, 387
haughty, 384
hautboy, 384
have, 424
haversack, 468
hawk, 397
hawthorn, 387
hay, 314
heal, 311
health, 311
hear, 388
hearken, 388
heart, 404
heave, 425
heaven, 425
hedge, 387
heft, 425
hell, 429
hemp, 222
heresy, 425
herring, 105
hermit, 196
hesitate, 425
Hesperia, 175
hew, 387
hiccough, 472
hide (noun), 295
hide (verb), 406
hilt, 425
hinge, 295
history, 506
hold, 425
hole, 429
Holland, 429
hollow, 429
holocaust, 429
holy, 311
homage, 425
home, 430
hone, 403
hoof, 425
hook, 385
hop, 425
horizon, 425
horn, 404
horologe, 425
horoscope, 425
horticulture, 426
hospitable, 425
hospital, 425
host, 425
hotel, 425
hour, 173
huguenot, 380
hum, 391
human, 425
humane, 425
humble, 426
humiliate, 426
hundred, 401
husband, 389
hydrant, 498
hydraulic, 498
hymen, 499
hymeneal, 499
hymn, 499
hyperbole, 389
hypocrisy, 401
hypothesis, 432

I.

idea, 506
identify, 428
identity, 428
idol, 506
if, 347
igneous, 237
ignorant, 446
illicit, 313
illuminate, 436
illustrate, 436
illustrious, 436
illusion, 436
image, 440
imitate, 476
impair, 312
impede, 456
impenitent, 458
imperative, 452
imperious, 452
impetuosity, 455
impinge, 451
implement, 457
implicit, 458
imply, 458
import, 459
importune, 459
impost, 459
impoverish, 463
imprecate, 460
improve, 461
impunity, 458
inadequate, 382
inane, 208

inaugurate, 421
incandescent, 396
incantation, 396
incarcerate, 386
incense, 396
incentive, 396
inchoate, 197
incite, 402
increase, 405
incubate, 406
incumbent, 406
incur, 406
indefinite, 417
indent, 408
independent, 454
index, 408
indicate, 408
indict, 408
indignant, 409
indigo, 332
indiscriminate, 401
individual, 409
indolent, 363
indubitable, 502
indulge, 104
industry, 426
ineffable, 414
inertia, 387
inevitable, 508
inexorable, 447
infallible, 414
infant, 414
infantry, 414
infest, 415
infidel, 416
infirm, 419
inflame, 417
inflexible, 418
influence, 418
inform, 419
ingenious, 422
ingenuous, 422
ingredient, 423
ingress, 423
inhuman, 425
iniquity, 382
injunction, 427
inhabit, 424
inherent, 425
inhibit, 424
initiate, 427
injure, 428
ink, 429
inquest, 462
inquire, 462
inquisitive, 346
inquisition, 462
insect, 472
insidious, 473
insist, 483
instant, 482
instigate, 484
instinct, 484
institute, 483
instruct, 485
instrument, 485
insular, 469
insure, 400
insurgent, 466
integral, 488
integrity, 488
integument, 489
intelligent, 432
intend, 489
intense, 489
inter, 491
intercourse, 406
interest, 412
interfere, 338
interior, 426
interloper, 232
internal, 426
interrogate, 468
intersect, 472
intervene, 504
interview, 506
intestine, 426
intimate, 426
intractable, 495
intrepid, 494
intricate, 492
intrigue, 492
intrinsic, 426
intrude, 496
intuitive, 497
inundate, 498
invade, 501
invalid, 501
invective, 502
inveigh, 501
inverse, 505
invert, 505
inveterate, 506
invigorate, 507
invite, 510
invoice, 507
invoke, 510
irk, 412
iron, 353
irreparable, 452
irrevocable, 510
isle, 469
isolate, 317
issue, 474
it, 428
itinerary, 427

J.

jail, 226
jamb, 303
James, 316 *
Jane, 316 *
javelin, 427
jay, 314
jealous, 262
jejune, 208
jet, 427
jewel, 421
jocose, 428
jocund, 428
John, 316 *
join, 428
joint, 428
joke, 428
journal, 408
journeyman, 409
jovial, 369
joy, 421
judge, 429
juggle, 428
jujube, 262
julep, 371
juncture, 428
jury, 429
just (adj.), 428
just (adv.), 428

K.

kale, 399
kennel, 397
kernel, 423
kiln, 404

kin, 422
kind, 422
kirk, 316
kitchen, 404
knapsack, 469
knee, 319 *
kneel, 319 *
knife, 429
know, 446

L.

lacerate, 430
lacteal, 391
lag, 435
lagoon, 430
laity, 430
lake, 430
lambent, 430
lamp, 430
lamprey, 430
lance, 430
lancet, 430
language, 434
languor, 435
lank, 435
lantern, 430
larceny, 361
latent, 431
latitude, 431
laudanum, 371
launch, 430
lava, 431
lave, 431
lavender, 431
lavish, 431
law, 432
lay, 314
lax, 432
lazzaretto, 333
league, 434
lean, 403
lease, 315
leave, 435
leaven, 433
lecture, 432
leech, 434
legacy, 432
legal, 432
legation, 432
legend, 432
legerdemain, 438
leghorn, 333
legible, 432
legion, 432
legislate, 432
legitimate, 432
leisure, 434
lesson, 432
let, 315
Lethe, 431
letter, 434
Levant, 433
levee, 433
level, 433
lever, 433
levity, 433
lewd, 431
libel, 331
liberty, 433
libidinous, 433
libration, 433
license, 434
lick, 434
liege, 434
lien, 434
lieu, 435
lieutenant, 435
lift, 433
ligature, 434
light (adj.), 433
light (noun), 436
like, 434
lily, 168
limpid, 430
line, 435
lineament, 435
linen, 435
lingual, 434
liniment, 434
lining, 435
lint, 435
lion, 161
literature, 434
litigate, 382
liturgy, 431
live, 435
livery, 433
lizard, 161
lo! 436
loan, 435
local, 435
lock, 457
lode, 440
lodge, 435
lofty, 433
logic, 433
loin, 435
loiter, 435
lone, 499
lonely, 499
long, 435
look, 436
loon, 436
loose, 478
loquacious, 436
lord, 73 *
lose, 478
loss, 478
lotion, 431
lounge, 435
love, 433
loyal, 432
lucid, 436
lucre, 435
lucubration, 436
ludicrous, 436
luminary, 436
lunar, 436
lunatic, 436
lustration, 432
lustre, 436

M.

macadamize, 333
mace, 181
machinate, 436
machine, 436
madam, 410
magisterial, 437
magnate, 437
magnesia, 333
magnet, 333
magnificent, 437
magnolia, 333
maintain, 438
major, 437
malady, 437
malapropos, 437
malaria, 437
malfeasance, 437
malice, 437
malignant, 437

manacle, 437
manage, 382
mandate, 407
manifest, 438
maniple, 437
manipulate, 437
manner, 438
manners, 438
manoeuvre, 438
manse, 437
mansion, 437
mantilla, 438
mantle, 438
manual, 437
manumit, 438
manure, 437
manuscript, 438
marble, 210
marches, 439
mare, 438
mark, 439
market, 439
marque, 439
marquis, 439
marsh, 302
mart, 439
martyr, 327
marvel, 441
mason, 437
mass, 441
master, 437
mat, 438
material, 438
maternal, 438
matrimony, 438
matrix, 438
matron, 438
matt, 443
matter, 438
mattrass, 438
mature, 437
maunch, 355
maxim, 437
mayor, 437
mead (honey), 139 *
meadow, 438
meagre, 381
meal, 442
mean (to think), 443
meander, 334
means, 439
measure, 440
mechanic, 437
medal, 383
meddle, 439
mediate, 439
medicine, 439
mediocrity, 440
meditate, 439
medullary, 439
mellow, 442
melody, 448
melt, 443
member, 441
membrane, 441
memoir, 443
memory, 443
menace, 442
menagerie, 382
menstruate, 430
mental, 439
mercantile, 439
mercy, 302
meretricious, 439
merge, 439
merino, 437
merit, 439
mess, 440
message, 441
messenger, 441
metal, 383
metallurgy, 412
metaphor, 415
mete, 440
method, 448
metre, 440
mickle, 437
middle, 439
midnight, 446
mien, 440
mildew, 312
mile, 351
milk, 217 *
mill, 442
million, 351
mimic, 440
minaret, 371
minatory, 442
mince, 441
mind, 439
mine, 440
mineral, 440
mingle, 441
miniature, 441
minim, 441
minion, 441
minish, 441
minister, 441
minnow, 441
minor, 441
mínute, 441
minúte, 441
miracle, 441
mirage, 441
mirror, 441
miscellaneous, 441
mischief, 398
miscreant, 313
misdemeanor, 443
misprision, 312
missal, 441
missile, 441
mission, 441
mister, 437
mitigate, 382
mix, 441
mob, 444
mobile, 444
mode, 440
model, 440
moderate, 440
modern, 440
modest, 440
modify, 440
modulate, 440
mole, 442
molest, 442
mollify, 443
moment, 444
monastery, 443
monarch, 443
mongrel, 441
monitor, 443
monk, 443
monopoly, 443
monotony, 444
monster, 443
monument, 443
moon, 440
moral, 440
morass, 302
morbid, 444
mordant, 444
morocco, 333
morrow, 115
morsel, 444

mortal, 444
most, 437
motive, 444
mould, 440
mount (verb), 442
mountain, 442
mountebank, 389
mouse, 444
mouth, 444
move, 444
much, 303
mulatto, 441
mulberry, 105
mulch, 443
mule, 441
multifarious, 414
multitude, 442
mum, 445
mumble, 445
mummy, 372
mumps, 445
municipal, 444
munition, 442
murder, 444
murmur, 209
muscle, 444
muse, 444
muslin, 333
mutable, 444
mute, 444
mutiny, 444
mutter, 444
mutual, 444
muzzle, 444

N.

naïveté, 445
name, 446
Naples, 303
narrate, 446
nascent, 445
nasturtian, 495
natal, 445
nation, 445
nature, 445
naughty, 363
nausea, 445
nautical, 445
navigate, 445
navy, 445
nay, 383
near, 445
neat, 445
nebula, 447
nefarious, 414
negation, 445
negligent, 432
negotiate, 450
neighbor, 445
neither, 445
nephew, 248
nett, 445
neuter, 464
never, 382
new, 447
nib, 429
nibble, 429
nice, 445
nicotine, 334
nigh, 445
night, 446
nightingale, 312
nine, 121
nitre, 327
no, 445
noble, 446
nocturnal, 446
noise, 446
nomenclature, 446
nominal, 446
nonage, 347
nonce, 302
nonchalance, 395
none, 445
nonpareil, 451
nor, 445
normal, 447
not, 445
note, 446
notice, 446
notion, 446
notorious, 446
noun, 446
nourish, 447
novel, 447
November, 366
novitiate, 447
now, 447
noxious, 446
nuisance, 446
nullify, 445
Numa, 288 *
number, 447
numerate, 447
nuncio, 447
nuptials, 447
nurse, 447
nut, 447
nutmeg, 447
nutritious, 447

O.

oak, 354
oar, 386
oath, 353
obelisk, 156
obesity, 412
obey, 388
obituary, 427
object, 427
objurgation, 429
oblate, 415
oblige, 434
obliterate, 434
oblong, 435
obloquy, 436
obnoxious, 446
obscure, 406
obsequies, 474
observe, 476
obstacle, 482
obtain, 490
obtrude, 496
obtuse, 497
obvious, 502
occasion, 394
occident, 394
occult, 401
occupy, 397
occur, 406
octavo, 447
October, 366
ocular, 114
ode, 448
odor, 164
oecumenical, 448
offend, 415
offer, 415
office, 413
oil, 448
ointment, 499
old, 384

olive, 448
omelet, 441
omen, 449
omit, 441
once, 499
one, 499
onion, 499
only, 499
onyx, 172
open, 452
operate, 449
opponent, 458
opportune, 459
opprobrium, 424
optics, 167
opulent, 449
oracle, 449
oral, 449
orange, 388
oration, 449
ordain, 449
order, 449
ordinary, 449
ordnance, 449
organ, 412
organize, 412
orient, 449
orifice, 413
oriflamb, 388
origin, 449
orphan, 52 *
oscillate, 449
osprey, 113
ossify, 450
ostensible, 489
ostentatious, 489
ostracism, 450
ostrich, 363
other, 317
otter, 498
ounce, 133
outrage. 498
over, 121
overt, 452
overture, 452
owl, 499
own, 354
ox, 258
oyster, 450

P.

pace, 451
paddle, 306
pagan, 451
page (a leaf), 451
page (a boy), 461
pain, 458
paint, 456
palace, 352
palaver, 452
Palermo, 105
palfrey, 346
pall, 451
palliate, 451
palm, 454
palpable, 454
palpitate, 454
palsy, 137
pantaloons, 333
par, 451
parable, 389
paradigm, 451
paragon, 319
paragraph, 423
parallel, 383
paralysis, 451
paramount, 442
parapet, 320
paraphrase, 451
parasite, 451
parasol, 451
parcel, 453
parchment, 334
pardon, 28
parent, 452
parish, 448
parity, 451
parlance, 452
parley, 452
parliament, 389
parlor, 452
parochial, 448
parody, 448
parole, 389
paroxysm, 381
parricide. 394
parry, 452
parsimony, 452
parson, 448
part, 453
partake, 346
participate, 397
particle, 453
particular, 453
partridge, 354
parturition, 452
party, 453
pass, 450
passenger, 352
passion, 453
passive, 453
paste, 453
pastille, 453
pastor, 453
pat, 389
path, 139 *
pathetic, 453
patient, 453
patriot, 453
patron, 453
patter, 389
paucity, 453
pauper, 453
pause, 453
pave, 181
pay, 295
peace, 450
peach, 334
peak, 456
pearl, 295
peasant, 307
peck, 456
peculate, 450
peculiar, 450
pecuniary, 450
pedagogue, 461
pedal, 455
pedant, 461
pedestal, 435
pedestrian, 455
pedigree, 455
pediment, 455
peel, 454
peer, 451
pelisse, 454
pellucid, 436
pelt, 454
peltry, 454
pen, 455
penalty, 458
pence, 455
pendent, 454
pending, 454
pendulum, 454
penis, 455
penitent, 458

pension, 455
penumbra, 499
penury, 200
people, 457
pepper, 158
perambulate, 427
perceive, 397
percussion, 463
perdition, 407
peregrinate, 382
peremptory, 412
perennial, 385
perfect, 414
perfidy, 416
perform, 419
period, 448
perish, 427
perjure, 429
permanent, 437
permeate, 444
permit, 441
permutation, 444
peroration, 449
perpetual, 453
perplex, 458
perquisite, 462
persevere, 476
person, 478
perspire, 480
pertain, 490
pertinent, 490
pervert, 505
pervious, 502
pest, 459
pestilent, 459
pestle, 456
pet, 294
petition, 455
petroleum, 363
phase, 414
pheasant, 333
phenomenon, 414
philology, 194 *
phlegmatic, 417
phonetics, 414
phrenitic, 646
physic, 415
physical, 415
piano, 457
picket, 456
pickle, 456
picture, 456
piece, 95 *
pigeon, 456
pilgrim, 382
pillow, 454
pin, 480
pinch, 456
pine, 456
pious, 456
pipe, 456
pirate, 454
pistil, 456
pistol, 456
piston, 456
pitch, 456
pitcher, 307
pituitous, 481
place, 431
placenta, 431
plain, 314
plait, 457
plane, 457
plank, 431
plantain, 431
plaster, 431
plastic, 431
plat, 431
plate, 431
plaudit, 457
plausible, 457
play, 458
plebeian, 457
plenary, 457
plenipotentiary, 457
pliant, 460
plot, 134
plum, 105
plumbago, 458
plumber, 458
plunge, 458
plural, 457
ply, 457
poignant, 462
point, 462
poise, 455
poison, 318
politics, 457
polity, 457
pollute, 436
pomegranate, 423
ponder, 455
ponderous, 455
poniard, 462
poor, 433
popinjay, 217
popular, 457
porch, 302
porpoise, 363
port, 459
portable, 459
portent, 490
porter, 459
portfolio, 363
portico, 302
portrait, 495
portray, 495
position, 458
positive, 458
possess, 459
post, 458
postpone, 458
postscript, 471
postulate, 459
pot, 392
potash, 363
potation, 459
potent, 459
pottage, 459
poultry, 462
pound, 455
poverty, 453
powder, 115
power, 115
praetorian, 427
prairie, 356
praise, 309
pray, 460
preach, 408
preamble, 427
prebend, 424
precarious, 460
precede, 401
precedent, 401
precept, 397
precinct, 402
precious, 309
precipice, 399
precise, 394
precocious, 404
predecessor, 401
predicament, 408
predicate, 408
predict, 408
predominate, 410
preface, 311

prefect, 414
prefer, 415
prefix, 416
pregnant, 455
prehensile, 460
prejudice, 408
prelate, 415
prelude, 436
premeditate, 439
premier, 460
premise, 441
premiss, 441
premium, 412
prepare, 452
prepense, 455
preponderate, 455
prepossess, 459
prerequisite, 463
prerogative, 467
prescribe, 471
present, 412
preside, 473
press, 460
prestige, 484
presume, 412
pretend, 490
prevail, 500
prevaricate, 501
previous, 502
prey, 460
price, 309
priest, 291
primary, 460
prime, 460
primer, 460
prince, 460
principal, 460
principle, 460
print, 460
prior, 460
prison, 460
pristine, 460
private, 461
privilege, 461
privy, 461
prize, 461
probation, 461
probe, 461
probity, 461
problem, 389
proceed, 401
process, 401
proclaim, 395
proclivity, 403
procreate, 405
procure, 400
prodigal, 382
produce, 410
profane, 415
proficient, 414
profile, 417
profit, 414
profligate, 418
profound, 420
profuse, 420
progenitor, 422
progeny, 422
prognosticate, 446
prohibit, 424
project, 427
prolific, 413
promenade, 440
promise, 441
promote, 441
prompt, 412
promulgate, 511
pronoun, 446
pronounce, 447
proof, 461
propel, 454
propensity, 455
property, 461
prophet, 414
propinquity, 461
propitiate, 461
propose, 458
propriety, 461
prorogue, 467
proscribe, 471
prose, 505
prosecute, 474
prosody, 448
prostitute, 483
protect, 489
protest, 490
protrude, 496
protuberant, 497
proud, 506
provender, 507
proverb, 504
provide, 506
province, 507
provision, 506
provoke, 510
provost, 458
prow, 139
proximate, 461
proxy, 461
prude, 316
prudent, 506
prune, 316
puberty, 462
public, 457
publish, 457
puerile, 462
puerperal, 462
pullet, 462
pulse, 454
pump, 391
punch, 462
punctilious, 462
punctual, 462
punctuate, 462
pungent, 462
punish, 458
pupa, 462
pupil, 462
puppet, 462
puppy, 462
purchase, 397
pure, 462
purgatory, 462
purge, 382
purple, 210
purpose, 458
purse, 393
pursue, 474
purvey, 507
push, 454
pusillanimous, 462

Q.

quadrant, 463
quadrille, 463
quadruped, 463
qualify, 463
quality, 463
quantity, 464
quart, 463
quarter, 463
quash, 463
quean, 422
queen, 422
query, 462

question, 462
quick, 509
quiddity, 463
quiescent, 463
quiet, 463
quietus, 463
quit, 463
quota, 464
quote, 464

R.

rabble, 464
rabid, 464
race, 464
racy, 464
radiant, 464
radical, 464
radicle, 464
radish, 464
radius, 464
rag, 430
rage, 464
rail, 465
raillery, 464
raisin, 334
Rajah, 465
range, 316
rank, 316
ransack, 468
ransom, 465
rape, 465
rapid, 465
rapture, 465
rate, 465
ratio, 465
rational, 465
rattle, 468
ravage, 465
rave, 464
ravine, 465
ravish, 465
raw, 405
ray, 464
razor, 464
reach, 465
realm, 466
ream, 386
rear, 465
reason, 465
rebel, 411
receive, 397
receptacle, 397
reclaim, 395
recluse, 402
recognize, 407
recollect, 432
recommend, 407
recompense, 455
recondite, 407
reconnoitre, 446
record, 404
recover, 397
recreant, 314
recreate, 405
recruit, 405
rectify, 466
rector, 466
recumbent, 406
recuperate, 397
red, 354
redeem, 412
redound, 498
redout, 410
reduce, 410
redundant, 498
refrain (noun), 311
refrain (verb), 419
refresh, 420
refrigerate, 420
refulgent, 417
refuse, 312
refute, 420
regal, 466
regale, 421
regard, 147
regenerate, 422
regent, 465
regimen, 466
regiment, 465
region, 465
register, 421
regular, 465
regulate, 465
rehearse, 388
reimburse, 393
reins (mind), 466
reins (of harness), 490
relate, 416
release, 315
relegate, 432
relic, 435
religion, 432
relinquish, 435
rely, 434
remain, 437
remedy, 439
remiss, 442
remit, 442
remnant, 437
remonstrate, 443
remorse, 444
remote, 445
render, 407
rendezvous, 407
renew, 447
renovate, 447
renown, 446
rent, 407
repair, 452
repeat, 455
repent, 458
replete, 457
report, 459
reprieve, 461
reproach, 461
reprobate, 461
reprove, 461
republic, 457
reputation, 462
request, 463
require, 463
rescript, 471
resemble, 476
resent, 331
reservoir, 476
reside, 474
residue, 474
resist, 483
resolve, 478
resort, 479
resource, 466
respect, 479
respite, 480
rest, 482
restive, 482
restrict, 485
result, 469
resume, 412
resurrection, 466
retail, 487
retain, 490
retaliate, 331
retinue, 490
retire, 495

retort, 494
retract, 495
retreat, 495
retribution, 496
retrieve, 497
reveal, 502
reveille, 506
revenge, 408
revenue, 503
reverse, 505
review, 507
revise, 506
revive, 509
revolt, 510
revolve, 510
reward, 504
rhetoric, 504
rheumatism, 467 *
ribband, 389
rice, 134
riches, 309
ridicule, 466
right, 466
rind, 168
risk, 472
rival, 467
river, 467
rivulet, 467
rob, 463
robe, 465
robust, 467
rogation, 467
rôle, 467
roll, 467
rose, 468
rotary, 467
rote, 467
rotund, 467
rouge, 467
round, 468
rout, 468
route, 468
routine, 468
royal, 466
rubric, 467
ruby, 467
ruddy, 467
rude, 405
Rufus, 468
rule, 465
rupture, 468
rush, 468
russet, 467
rust, 467
rustle, 468
rut, 467

S.

saccharine, 55
sack, 468
sacrament, 469
sacred, 469
sacrifice, 413
saddle, 468
safe, 469
saffron, 372
sagacious, 470
sage, 470
saint, 469
salacious, 469
salad, 310
salary, 310
salient, 469
saline, 310
salmon, 469
salsify, 469
salt, 469
salve, 469
salver, 469
salubrity, 233
salute, 469
sample, 314
sanction, 469
sanctimonious, 469
sane, 470
sapient, 470
sarsaparilla, 333
satchel, 468
sate, 470
satire, 470
satisfy, 470
saturate, 470
sauce, 469
saunter, 491
sausage, 469
savage, 321 *
savin, 470
savor, 470
saw, 472
say, 167
scab, 470
scabbard, 470
scale, 470
scalp, 471
scamp, 395
scamper, 395
scandal, 470
scar, 471
scarce, 471
science, 471
scissors, 471
scoop, 400
scorch, 404
scorn, 404
scourge, 406
scribble, 471
scribe, 471
scrip, 471
scriptures, 471
sculpture, 471
scum, 481
scuttle, 406
seal, 476
search, 402
season, 483
secant, 472
second, 474
secrete, 402
sect, 472
secure, 400
sedition, 407
seduce, 410
see (noun), 472
seek, 315
seethe, 310
segment, 472
seine, 468
seldom, 353
select, 432
semblance, 128
seminal, 475
seminary, 475
senator, 473
senile, 473
senior, 473
sense, 474
sentence, 474
sentient, 474
sentiment, 474
sentinel, 474
separate, 452
sequel, 474
serene, 478
serf, 475

sergeant, 475
series, 475
sermon, 478
serpent, 475
servant, 475
session, 472
seven, 121
sever, 452
several, 452
severe, 476
shabby, 470
shadow, 476
shale, 471
shave, 470
shear, 471
shears, 471
sheen, 395
shell, 471
sherbet, 372
sherd, 471
shilling, 471
shine, 395
shingle, 471
ship, 399
shoe, 406
shove, 400
shun, 477
shy, 315
Sicily, 472
sickle, 472
siege, 473
signal, 476
signet, 476
signify, 476
silhouette, 333
sill, 477
similar, 476
simple, 458
simulate, 476
simultaneous, 476
sin, 487
single, 472
singular, 472
sir, 367
sire, 473
sirop, 372
sister, 478
skeptic, 331
sketch, 103
skew, 180
skiff, 470
skin, 471
sky, 471
skull, 471
slack, 435
slave, 117 *
smelt, 443
smile, 126
smite, 442
smith, 442
sober, 466
society, 474
sock, 468
soda, 477
sodden, 310
soil, 477
solace, 478
solder, 477
soldier, 477
sole (adj.), 471
sole (noun), 477
solemn, 385
solicitous, 478
solid, 477
solitary, 471
solitude, 383
solstice, 483
soluble, 476
solve, 478
sombre, 499
somnolent, 176
son, 349
sonorous, 478
sorcerer, 478
sort, 478
sound (noun), 478
sound (verb), 498
source, 466
souvenir, 504
sovereign, 487
sow (noun), 132
sow, 475
space, 483
spacious, 483
spade, 479
span, 479
spare, 452
sparse, 479
spasm, 479
spavin, 479
spay, 479
speak, 351
specie, 479
species, 479
specify, 479
specimen, 479
speck, 479
speckle, 479
spectacle, 480
spectre, 479
speculate, 479
speculum, 479
speed, 187
spell, 308
spend, 187
spew, 481
spice, 480
spider, 479
spike, 480
spill, 308
spin, 479
spinach, 480
spindle, 479
spine, 480
spinster, 479
spirit, 480
spite, 313
spittle, 481
spleen, 466
splinter, 308
split, 308
sponge, 133
sponsor, 480
sporadic, 479
spouse, 481
spout, 481
spurious, 462
sputter, 481
squadron, 463
square, 463
squash, 463
squire, 319
stable, 481
stablish, 481
staff, 485
stage, 481
staid, 481
stain, 490
stake, 484
stall, 481
stallion, 481
stamen, 481
staminate, 481
stammer, 485
stamp, 485
stanchion, 482

stand, 481
standard, 490
stanza, 482
staple, 485
star, 387
stark, 483
state, 481
stately, 481
station, 481
stationary, 481
stationer, 481
stationery, 481
statistics, 481
statuary, 483
statue, 483
statute, 483
staunch, 482
stay, 481
stead, 481
steadfast, 481
steady, 481
stearine, 483
steed, 482
steer (noun), 483
steer (verb), 483
stem, 485
step, 485
stepfather, 358
sterile, 483
stick, 159
stickle, 484
stiff, 485
stigma, 484
stile, 484
stimulus, 484
sting, 484
stipulate, 485
stock, 484
stone, 482
stop, 485
stork, 483
story, 134
straight, 485
strain, 485
strait, 485
strangle, 485
strangury, 485
strap, 95 *
stratagem, 382
strategy, 382
stratum, 484
straw, 485
street, 484
strenuous, 485
stress, 485
strew, 485
strict, 485
stricture, 485
string, 485
stringent, 485
strong, 485
structure, 485
stub, 485
stubble, 485
stud, 482
study, 483
stupefy, 486
stupendous, 486
stupid, 184
sturgeon, 483
style, 484
suasion, 486
suavity, 486
subdue, 314
subjoin, 427
sublime, 433
sublunary, 436
submit, 442
subordinate, 449
subscribe, 471
subsequent, 474
subserve, 476
subside, 473
subsidiary, 473
subsist, 483
substance, 482
substitute, 483
subtle, 490
subtract, 495
suburbs, 500
subvent, 504
succinct, 402
succory, 103
succour, 406
succumb, 406
sudden, 315
sue, 474
suffer, 415
suffice, 414
suffix, 416
suffocate, 419
sugar, 372
suggest, 421
suit, 474
suitable, 474
suite, 474
suitor, 474
sum, 487
sumach, 372
summary, 487
summersault, 487
summit, 487
summon, 443
sumptuary, 412
sumptuous, 412
supercilious, 429
superfluous, 487
superior, 487
supernal, 487
superstition, 482
supervene, 504
supervise, 506
supple, 458
supplement, 457
supplicate, 458
supply, 457
support, 459
suppose, 458
suppress, 460
supreme, 487
surcingle, 402
sure, 471
surface, 414
surfeit, 414
surge, 466
surgery, 412
surloin, 435
surmount, 442
surname, 289 *
surpass, 451
surprise, 460
surrender, 407
surrogate, 467
surround, 467
surveillance, 507
survey, 507
suspect, 479
suspend, 455
sustain, 490
sustenance, 490
sweat, 175
sweet, 486
swine, 477
syllable, 129
symbol, 389
sympathy, 443

symphony, 478
synod, 448
synthesis, 492
syringe, 381
system, 481

T.

tabernacle, 487
table, 487
tablet, 487
tact, 488
tag, 488
tailor, 487
taint, 492
take, 488
talc, 372
talent, 493
talisman, 372
tallow, 302
tally, 487
talons, 487
tambourine, 372
tame, 488
tangible, 488
tantalize, 334
Tantalus, 493
tare, 491
tarif, 372
tart, 494
taste, 488
tavern, 487
tear (noun), 217 *
tear (verb), 491
technics, 492
telegraph, 489
Tempe, 489
tempest, 489
temple, 489
temples, 489
temporal, 489
tempt, 242
ten, 217 *
tenacious, 490
tenant, 490
tend, 489
tender, 489
tendon, 489
tendril, 489
tenement, 490
tenet, 490
tenon, 490
tenor, 490
tense, 489
tension, 489
tent, 489
tenure, 490
teredo, 491
term, 491
terrace, 491
terrestrial, 491
terrific, 413
territory, 491
terror, 491
test, 491
testament, 491
testicle, 491
testify, 491
text, 492
textile, 492
thatch, 489
theme, 492
therefore, 113
thesis, 492
thin, 489
thirst, 494
thousand, 401
three, 496
thumb, 497
thunder, 493
tick, 488
ticket, 484
tickle, 488
tier, 496
tierce, 316
tile, 489
timber, 410
timbre, 245
tin, 188
tincture, 492
tinge, 492
tint, 492
tirade, 495
tire (verb), 491
tire (noun), 493
tissue, 492
toast, 494
tobacco, 463
tocsin, 363
toil, 492
toilet, 492
tolerate, 493
toll, 489
tomb, 497
tome, 489
tone, 489
tonic, 489
tool, 500
tooth, 408
toper, 411
topic, 481
torch, 494
torment, 494
tornado, 493
torrent, 494
torrid, 494
tortoise, 494
tortuous, 494
touch, 488
tour, 493
tournament, 493
tourniquet, 340
tower, 498
trace, 495
track, 495
tract, 495
tractable, 495
trade, 407
tradition, 407
traduce, 410
traffic, 352
trail, 495
train, 495
trait, 495
traitor, 495
trance, 496
transcribe, 471
transept, 490
transverse, 505
travail, 495
travel, 495
traverse, 496
travesty, 505
treason, 495
treat, 495
treatise, 495
treble, 496
tree, 111
trefoil, 418
tremble, 242
trepan, 95 *
trepidation, 494
trespass, 451
tresses, 492
trestle, 496

tribe, 496
tribulation, 490
tribute, 496
trick, 492
trine, 496
trinity, 496
triple, 496
trite, 491
trivial, 496
trombone, 497
trope, 494
trophy, 199
tropics, 494
trouble, 497
true, 496
trumpet, 497
truss, 494
trust, 496
truth, 496
tube, 496
tuber, 497
tubercle, 497
tufa, 95 *
Tuileries, 489
tuition, 497
tulip, 372
tumor, 497
tumult, 497
turbid, 497
turbulent, 497
turn, 493
turpentine, 121
turret, 498
turtle, 209
tutor, 497
twain, 411
twenty, 411
twilight, 411
twin, 411
twine, 411
twist, 441
two, 411
type, 483
typhus, 486

U.

ubiquity, 464
udder, 498
ulterior, 448
ultimate, 448
umbrage, 499
umbrella, 499
unanimous, 385
uncertain, 401
unchangeable, 94 *
uncle, 388
unctuous, 499
understand, 482
undulate, 498
unguentum, 499
uniform, 499
union, 499
unique, 499
unit, 499
universe, 499
unless, 347
upper, 121
upright, 466
urbane, 500
use, 500
usher, 449
usual, 500
usurp, 500
usury, 500
utensil, 500
utility, 500

V.

vagabond, 500
vagary, 500
vagrant, 500
vague, 500
vain, 501
vale, 501
valiant, 500
valid, 500
valise, 95 *
valley, 501
valor, 500
vanish, 501
vanquish, 507
vapid, 501
vapor, 501
varicose, 501
variegate, 501
various, 501
varioloid, 501
varnish, 508
vary, 501
vault, 510
vaunt, 501
veal, 334
vegetate, 507
vehement, 502
vehicle, 502
veil, 502
vellum, 508
velocity, 509
velvet, 507
vend, 407
veneer, 508
venerable, 503
venerate, 503
venereal, 503
vengeance, 408
venial, 503
venison, 334
vent, 504
ventilate, 504
ventricle, 504
ventriloquize, 504
venture, 503
veracious, 505
verbal, 504
verbiage, 504
verity, 505
vermicelli, 505
vermicular, 505
vermifuge, 505
vermilion, 505
vermin, 505
versatile, 505
verse, 505
version, 505
vertex, 505
vertical, 505
vertigo, 505
very, 505
vespers, 505
vessel, 399
vestment, 505
veteran, 506
veto, 510
vex, 502
viand, 509
vicar, 506
vicarius, 506
vicissitude, 506
victim, 507
victory, 507
victuals, 509
vidette, 506

view, 506
vigil, 507
vigor, 507
villa, 506
village, 506
villain, 506
-ville, 506
villous, 507
vindicate, 408
vinegar, 381
vinous, 508
vintner, 508
viol, 508
violence, 508
violin, 508
virago, 508
virile, 508
virtual, 508
virtue, 508
virulent, 508
virus, 508
visage, 506
visit, 506
visual, 506
vital, 509
vitreous, 508
vitriol, 508
vivid, 509
vocal, 510
vociferate, 510
voice, 510
void, 508
volatile, 509
volition, 502
volley, 509
volume, 510
volunteer, 502
voluptuous, 502
volute, 510
vomit, 178
voracious, 510
vortex, 505
vote, 510
voucher, 510
vouchsafe, 510
vow, 510
voyage, 502
vulgar, 510
Vulgate, 510
vulnerable, 503

W.

wade, 500
wagon, 502
wain, 502
wait, 352
wake, 507
Walhalla, 503
walk, 501
wall, 500
walnut, 447
waltz, 510
wane, 501
want, 501
war, 110 *
ward, 504
wardrobe, 308
warm, 161
warrant, 504
wary, 504
wasp, 53 *
waste, 110 *
watch, 425
water, 498
way, 502
wax (grow), 176
weal, 368
wealth, 501
weather, 308
weave, 499
web, 499
well, 501
west, 505
wet, 498
whale, 221
wheat, 511
wherefore, 113
whit, 511
white, 511
whitlow, 511
whittle, 511
who, 323 *
whole, 477
-wich, 506
-wick, 506
wide, 508
widow, 111
wife, 499
wild, 501
will, 502
William, 316 *
win, 511
wind, 504
window, 504
wine, 508
winter, 308
wisdom, 506
wise, 506
wish, 139 *
wit, 506
with, 217 *
withe, 161
wither, 217 *
witness, 506
wolf, 126 *
woman, 511
womb, 511
wood, 501
woof, 499
wool, 507
word, 504
work, 412
worm, 505
would, 502
wound, 503
wrong, 364
wrought, 318

Y.

yard, 426
year, 173
yeast, 420
yellow, 162
yeoman, 428
yesterday, 93
yoke, 428
yonder, 129
youth, 126 *

Z.

zeal, 160
zero, 373
zone, 91
zooks, 112
zoology, 159
zounds, 112

The number of references in the Greek Index is 722; in the Latin 1,174; and in the English, 3,636; while in connection with them nearly or quite as many more words in these respective languages that are not indexed, may be found in different portions of the work, and especially in the Synopsis, traceable by easy derivation from the roots that are furnished. As the words selected are, also, the staple words of the various languages mentioned, they are representative most of them of many times their own number that are not quoted in this work at all.

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED